The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI. NO. 25.—WHOLE NUMBER 1065.

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, AUG. 16, 1851 AT NO. 12 JOHN-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, (suspended)
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, ... 8 A. M. and on Fridays and Holy Days, ... 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 6 A. M.

Calendar for August.

17. Ninth Sunday after Trinity.
24. Tenth Sunday after Trinity, St. Bartholomew the Apostle.
31. Eleventh Sunday after Trinity.

SEPTEMBER.

7. Twelfth Sunday after Trinity.
14. Thirteenth Sunday after Trinity.
17. Ember Day.
19. } Ember Days.
20. }
21. Fourteenth Sunday after Trinity, St. Matthew, the Apostle.
28. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

Poetry.

The Builders of the Ark.

BY MRS. ABDY.

The Ark is on the waters, and one family alone,
Amid a lost and guilty race, its saving succor own,
Why are so few a number to the sacred shelter brought?
Where are the many builders who the wondrous structure wrought?

Alas! they labored at their task with cold mechanic skill;
They had no hope of future grace, no fear of future ill;
Vainly the holy ark they view, vainly its refuge crave—
Others are by their efforts saved, themselves they cannot save.

May not the record of their fate a warning truth convey,
To some who in religion's cause unwearied zeal display?
Our anxious cares extend to all, our active works abound,
But say, within our secret hearts is true devotion found?

We send the blessed book of life to cheer the heathen's night,
But do we duly read and prize its words of holy light?
Where bands of pious Christians meet we eagerly repair,
Do we with equal fervor breathe our solitary paayer?

The sinful we reclaim and warn, the ignorant we teach,
We place them in the narrow road, a land of joy to reach;
How dire the thought, that, while they bless their firm and friendly guide,
They may attain the gates of heaven, and miss us from their side!

Our prompt and ready labors may the praise of man demand;
Man judges of the spirit by the workings of the hand:
But God's unfailing wisdom seeks religion's hidden part,
And marks if true and vital faith be cherished in the heart,

Yet let us not unmindful of our erring brethren prove;
No, let increasing energy inspire our deeds of love:
But while to save another's soul our ardent zeal is shown,
O, let us watch with ceaseless care the welfare of our own!

St. John's Rectory, Southwark.

—[Ch. of Eng. Magazine.

Selected Matter.

From the English Churchman.

Speech of the Bishop of Oxford on the Convocation Question.

The Bishop of Oxford said, that weary as the House might be of the discussion, he could not suffer one of the remarks which had just fallen from the noble lord to pass without questioning its strict accuracy, and without endeavoring to give a more true and accurate account. He had dealt with the objections which those who had spoken in favor of the noble lord's motion had opposed by saying that it was a mistake to suppose that functions such as they now desired to see discharged by a Synod had ever been discharged by Convocation. The noble marquis said that it arose but by accident—that it was but a device at the time for taxing the Clergy of the English Church, and that those functions had fallen into their hands, but that if they would allow Convocation those powers now, and strengthen the Clergy, it would be a novelty to the Church so frightful and uncertain in its effects, and so different from that state—that happy, safe, and undivided state, in which the Church now was placed—(cheers—that he could not venture to recommend such an experiment. [The Marquis of Lansdowne.—I never said that which the Right Rev. Prelate states.] He believed he quoted the noble marquis's words correctly in the main. The noble marquis said it was a novelty. Was he (the Bishop of Oxford) wrong in saying the noble marquis had used that word? (Hear, hear.) He no doubt had done so, and he (the Bishop of Oxford) was not ashamed to say he had used his own words in describing the state of the Church. He feared, from the noble marquis's eager denial of the words which he (the Bishop of Oxford) had then applied to her condition, that he was one of those who laid the flattering unction to his soul that the ministration of the Church had been such in the last few years as to promote peace; and when the noble lord spoke of his fears for the result of Convocation, he (the Bishop of Oxford) had reason to contrast those visionary dangers with the real dangers he saw around him. (Hear.) But what he arose for principally was to remark on the observation of the noble marquis, that the Convocation was summoned at the time of the Reformation to settle questions arising out of land. (The Marquis of Lansdowne.—"I did not say so."] Would the noble marquis say what he did actually state? [The Marquis of Lansdowne.—"I will state what I did say when the Right Rev. Prelate has concluded his speech."] He had been speaking but two or three minutes by the clock, and it would save him much time if the noble marquis would state now what he actually said. He had understood the noble marquis to say there was no such thing as a representative Synod, but that there had arisen, from the performance of certain civil functions, a body called Convocation, which in certain forms executed some of the functions they desired to see performed by a representative body. Was he not right in that statement?

The Marquis of Lansdowne rose, and addressing himself to the Right Rev. Prelate, uttered some words, very few of which reached us. He was understood to say that nothing could be more irregular than to raise a discussion in the middle of a speech, and to call on him to explain what he had said. He claimed for himself the right of reply at the close of the Right Rev. Prelate's address.

The Bishop of Oxford resumed by saying that he knew nothing more irregular than asking for an explanation than an interruption, and that he hoped the noble marquis, with his usual courtesy, would not interrupt him again, but would reserve his remarks till he had concluded. What he wanted to dwell on was the point that the noble marquis said Convocation was a novelty to the Church, that the Church had had regular provincial and Diocesan Synods, and that, the Provincial Synods having ceased to act, their functions had been transferred to Convocation, which had thus been called on to discharge duties for which it was not well-suited. Now, he (the Bishop of Oxford) believed those mistakes were made for this reason,—he believed the great and fundamental objection to grant to the Church of England any synodical action arose less from any fear as to the mode in which she might use it, than it arose from an entire want of faith in her Divine mission. (Cheers.) He claimed for the English Church, from the Crown of England, the right of assembling whenever her need should require; and he claimed it not only as the right of the Church because the Royal word had been pledged to grant her such a liberty, but he claimed it as her right where the Crown of England was not. (Cheers.) He claimed it for her as the Church of God, as the representative of the Apostolical Synod at Jerusalem—(hear, hear,)—that the Church, according to His Almighty Spirit, should have a right to meet in her ancient Synod. On no lesser foundation than that could he rest the question, and when he said he feared that many who objected to such an object did so on the grounds he had already charged them with entertaining, let him call their attention to a statement put forward by a paper which, if not the organ of the Government, might be fairly considered to represent the views of certain parties in the State, and so far to be an organ of Government as that it would not put forward in a leading article anything it thought opposed to the views of those in authority. (A Peer.—What is the paper?) The *Globe* newspaper of which he spoke, in which some time ago appeared a leading article, of which the following was an extract. The writer said—

"That the Church of England, as by law established, was emphatically a creature of this world. It is impossible to affix any intelligible character to her profession or practice, unless we bear steadily in mind that she is essentially a machine for embodying the spiritual element in the changing public opinion of the day, and not a contrivance for transmitting sacraments or defining creeds. On any other theory such a Church as we have in England is either a contradiction or a living outrage on every pretence of religious independence. Her government by the Prime Minister, her passive immobility, her obstinate silence, the absolute nullity of her censures, the thousands of her professing adherents who laugh outright whenever her ministers outstep the modest sphere of office-bearers in a national establishment—these are all incidents and marks of bondage which would be too intolerable for the meanest sect of Jumpers to submit to, which the Roman Church derides and scoffs at from her pride of place, the recognition of which would be degrading beyond belief to a purely spiritual establishment, but which become, we do not say merely intelligible, but suitable and decent, in our department of public worship. These facts cannot be got over; and, however they may jar with the superb tone which the Elizabethan Reformers sometimes assumed in an unwise deference to the prejudices of their day, it is foolish to ignore them, and dishonest to speculate on the faith that the uninstructed rich or poor may do so. It is a great misfortune that the true position of the Church of England was not brought out more clearly, we may say more offensively, in the 16th century. A real Nag's Head consecration would have saved us from a world of our present difficulties."

He believed the spirit which breathed that Article was the same as that which opposed the right of the Church of England to meet in her Synod—(hear, hear),—and which looked on her as a mere human instrument. Those who were animated by that spirit were content to place the Church in the hands of the civil government, as a mere weapon to keep down troublesome ideas and thoughts among the people. They believed that there was no presence of God with her; that there was no truth of God in her for which to live, and, if needs were, for which to fall. (Hear.) But that was not the old standing granted to and claimed by the Church of England.

He had heard with deep regret the statement of the noble marquis, that the Church of England in convocation had done very little in settling the Articles of the Church, and that the doctrine of the Church had been settled by others. There was a declaration made by the Sovereign to the effect that the Articles of the Church of England contained the doctrines of the Church, and then went on to say that if any differences arose about the external policy of the Church, or concerning the injunctions, Canons, and well-being of the Clergy, the Convocation was to order and settle them, having first obtained leave, under His Majesty's broad seal, to do so. That to which the Church of England had given its authority was what had been agreed to by her Clergy in both provinces in their Convocations, assented to by the Sovereign, and also assented to by the laymen of the Church of England. This was the only position in which the Church of England, instituted as it was, could stand. The words in the Article to which he had referred were well chosen words.

Either the Church of England was what she professed to be—the representative of Christ's Church, or else she was a mere creature of the State. If they thought that the worldly dignities she possessed, and which gave her a standing place and power, were to supersede her higher pretensions, they might depend upon it they would be giving to the Church of Rome absolute dominion over her, in spite of any Act of Parliament they might enact. It was on this ground that he could not sit still and hear the Church of England spoken of as an institution of the State, when he found her Formularies and Articles were agreed to by a representative Synod, and that, from the first time of her settling in this land, she had this power, and possessed it, until, as it were, but yesterday; for, what were the few years that had passed since the Convocations were held in comparison with the many centuries during which the Church enjoyed the full powers they conferred?

They had been told by those who studied history, that such synodical bodies had never arrived at the truth, but had always stirred up war, and had caused great dissensions in the land. He would ask how it was that the truth of Christianity had come down to them at all? (Hear, hear.) Was it not through the Synods? (Cheers.) What was the history of the Church but the history of her strife against error? They had been told that this measure would endanger the peace of the Church. But they all knew that Christ himself spoke of His doctrine as that sending a sword upon earth. And why? Because he knew that that was not peace which was only an agreement in error; and that it was death instead of peace. He (the Bishop of Oxford) would rather have truth than peace—holy peace, peace which they got through striving for truth against error. What had been happening of late in the Church of England?—whence the widening and increasing differences between those who ought to be most united? And whence those opinions which had led on (as he believed) to the deepest and darkest errors, and to those misfortunes, and to that state of things which they now saw about them? Whence, but that the spirits of the devout were driven inwards, and their hearts were rendered troublous with despair; whereas, if the Church had been able to discuss those things which so deeply concerned them in lawful Synod, with the hope of some practical result, doubtless the presence of the Spirit of God would have been there, and, if there were truth in this world, the result must have been different, and the beneficial consequences, ere this, might have been seen. There might for a time have been squabbles and disorders, and many differences in those Synods; but that would have been only the price paid for enduring peace thereafter. Who were they who would have come to the Synod? The most learned and the most moderate men, persons the most proper to direct the counsels of such an assembly. And who were those men who attended unlawful meetings—who guided and governed the thoughts of unreflecting minds? They were those the hollowness of whose pretensions a lawful Synod would expose. How was it argued when some demagogue for a time disturbed the quiet of society? It was wisely said—"Only let such men enter Parliament, and they would soon be rendered unable to do mischief." And why? Because, in the imperial assembly, those men would be brought to their level, and they who elsewhere had been mischievous demagogues would become mere innocent nuisances in such an assembly.

But their lordships had been told that such a meeting as that of which the noble lord had spoken was altogether new, and that it would be some great and unheard-of novelty if the laity were allowed to have their share in these Synods. Now, he begged to say that the fact was not so, and he had only to direct their attention to what was actually occurring across the Atlantic, where they might see a Church derived from our own Church, and having our own Liturgy, meeting in Synod for its legitimate purposes, where were represented both Clergy and Laity. And what was the result of those meetings? They were often scenes of anxious and agitated strife within the walls, but, at the same time, the result was that of a united Church, a growing Church, a Church saved from many of those evils which the Church of England had to deplore. Therefore, in advocating this motion, he was not putting forth an unknown, an unheard-of, or a dangerous experiment, but was only supporting a system which was working well in their own Church, within comparatively a few miles of them, and which, year by year, exhibited in the face of Christendom the practicability of that system, and showed how it added to its strength.

Their lordships had been told that this was a dangerous innovation; but Lord Bacon had said that "time was the great innovator." If they attempted to stereotype past forms, and to apply them to circumstances totally different from those for which they were originally intended, that would indeed be found practically to be the greatest innovation. The proposition of the noble lord was said to be intended to introduce the lay element into the Synod of the Church of England. It was because the lay element had almost ceased to act anywhere else that he should be anxious to restore it to the Church of England. There was spiritual action, but no lay action in the Church. The word "lay" was itself very often misunderstood. It meant a man who was a member of the Church of Christ in this land, not being ordained. The laity now had scarcely any legitimate power left in the Church, and he deeply regretted it. The power of the laity was exercised originally through the Crown of England, and afterwards partly through the Parliament of England. The Crown was once acknowledged as exercising the lay element of the Church of England, and when, upon a motion of a member of the House of Commons, it was attempted to take matters of religion in hand, the House received a reprimand from the Crown, and the particular member who made the motion was committed to the Star Chamber for his daring insolence in venturing so to interfere. But all this personal control of the Sovereign over the Church had really gone. The Crown had formerly been, in a certain degree, the incorporation of the lay element in the Church of England, but that representative character of the Crown had been taken away, and had now devolved upon the Lower House of Parliament. But could any one tell him how that representative character of the laity in the Church of England was displayed by the Lower House of Parliament? The House of Commons did not themselves profess to sustain that character; and in saying this he was not speaking any treason against what might be considered almost the sole power in this land. They regarded their power not at all as being exercised in the character of the representatives of the lay element in the Church of England, but looked only on the Church as some State Establishment for which they had to legislate as for any other institution of Great Britain. There was, in fact, no one legitimate way in which the great body of the laity of the Church of England could be heard, or could act in the administration of Church affairs.

The next great blot was, that the Bishops and Clergy, as a body, had scarcely any power left in the administration of the Church of England; and the power they did possess existed in the most inconvenient, and under the most unhappy arrangement possible. What from those who were timorous, those who shrunk from difficulties, and those who set up their own wills for a rule, it was almost impossible for the Bishops, let them strive as they would, in their present unexampled position, to do anything effectively. With the great spirit of freedom and self-will which was advisedly adopted in the Church, by which men of the most extreme opinions were allowed to be its members so long as they agreed in certain common Articles of Faith and Formularies of observance, it was almost impossible for a man who was desirous of ascertaining what was right to know what was the strict rule of justice and of truth, or what was the situation in which the Bishops of the Church were placed. From the unnatural circumstances with which they were surrounded, and in which, as the Pastors of the Church of Christ, they were never intended to be placed, it became the more necessary, for the safe administration of the affairs of the Church, that men of various ranks in the Church should be engaged in the work. Therefore was it that he was desirous to see the Church of England duly represented by the Bishops, Clergy, and Laity, in their due place, and consulting together for the common welfare. He was desirous of going back to that which was established when the Apostles said that they met together to consult for the welfare of the Church, and that because they did so consult they spoke such words as seemed good to the Holy Ghost for the general good. That which he desired to see granted to the Church of England was no Priestly domination—no Episcopal tyranny. There was no remedy for the evils that had crept in by reason of the recent operations in the Church, and no power for that necessary self-expansion, if the Church of England did her duty, unless power for her own internal regulation were given to her—a power which should bring together her discordant elements, and blend them in one harmonious operation. It was not, and never had been the condition of the Church of Christ to have perfect unity of opinion. It could not be. He believed that the constitution of men's minds made it impossible. Some must incline to Calvinism, and others to Arminianism. The office of the Church of Christ was not to extinguish all those differences of opinion, but it was, nevertheless, possible that Christians should co-exist together in harmonious co-operation, according as it had been arranged by the Divine Founder of the Christian religion. If, however, the Legislature would handle the living body which was dwelling amongst them as some mere instrument of human device, if they would attempt by their external legislation to make it speak a language which it had not derived from its author, and to do acts which it could not justify by its precepts, then, where they promised peace they would find death; where they promised success they would find failure; and they would finally be left as incompetent as ever any un-Christian nation had been to deal with the corruptions and unnumbered evils of a Church which, as a body politic, they had to administer. (Hear, hear.)

The Marquis of Lansdowne explained. What he said was, that it was by a series of accidents that Convocation had acquired the power, the habit, of discussing and settling doctrines appertaining to the Church, and he apprehended the statement was borne out by history. The translation of the Word of God, which it had been truly said in the course of this discussion it was the characteristic of the Church of England to adhere to, was formally promulgated and enacted without any reference to Convocation. The Common Prayer Book, the most essential element in the Church of England, and that which gathered around her votaries and followers in one common worship, was compiled without Convocation. Although they passed Convocation, the Articles of the Church did not become law in consequence of having passed Convocation, but were adopted by the Sovereign, and made law by Parliament, both the Sovereign and the Parliament altering those Articles before they made them into law. The most important elements of which the Church of England was composed, and by which she had been subsequently regulated, were laid down without any reference to or sanction by Convocation. These things were a convincing proof that Convocation was not the established mode of promulgating and governing the doctrines of the Church of England. It was in that sense that he said it would be a novelty to establish Convocation for that purpose. He did not say it was a novelty unfit to be considered, and he did not say that the Church of England was in that happy state that nothing could be done. He wished some means could be pointed out by which a degree of perfect tranquillity could be introduced; but he did not see his way with sufficient confidence to the establishment of the tribunal now proposed, as to induce him to say he was prepared to become a party to advise the Crown to establish what he considered an uncertain if not a dangerous innovation. (Hear.)

The Bishop of Oxford explained.

Lord Redesdale replied. He did not see why a change could not be produced in the same way in which the Articles were agreed to by Convocation. They were not drawn up by the Convocation, one person suggesting a word here and another there, but the matter was entrusted to sober-minded men, who met to devise a plan in the same way that the Government with which the noble marquis was connected in 1831, advised the alteration of the constitution of the House of Commons. When Convocation sanctioned the Articles and made them binding upon the Church, it did its duty in a desirable and efficient way; and he entertained a hope that the difference which had been anticipated would not take place if measures were carefully prepared by those in whom the Church had confidence. (Hear, hear.)

The motion was then agreed to.

From the Jubilee Sermon:

A Discourse delivered in Grace Church, Providence, on the occasion of the Third Jubilee, or one hundred and fiftieth Anniversary of the Society for the Propagation of the Gospel in Foreign Parts, on the first Sunday after Trinity, June 22, 1851. By J. P. K. Henshaw, D. D., Rector of said Church, and Bishop of Rhode Island.

* * * * * * *

The work of retrospection is that to which we are especially called this day. In common with the Bishops and clergy and people of our Reformed branch of the church catholic, upon every continent of the earth and many islands of the sea, we now celebrate with pious thanksgiving and prayer, the Third Jubilee, or the one hundred and fiftieth Anniversary of the venerable "Society for the Propagation of the Gospel in Foreign parts." It was the Pioneer in the work of modern missions. Among Protestant Missionary Societies it is in its date the earliest, and in its operations the most extended. Surely no Christian can be indifferent to the history of an Association which is indissolubly connected with that of the Reformed religion and that of the progress of the Gospel in every region under heaven. The narrative of its doings is almost identical with that of the Church; its annals embody, to a great extent, those of the advancement of Christianity itself through the last five generations of mankind. In the brief and condensed view which we propose to give of the history of this Society, and of its doings in our own country and other lands, we call upon you gratefully to "remember the years of the right hand of the Most High."

We propose, *First*, to consider the agency of the venerable Society in the establishment and extension of the Church in this country and more particularly in *this Diocese*, and, *Secondly*, its operations in other lands.

We are so much in the habit of magnifying our own New England, and of giving it the precedence in every thing that can adorn, dignify and elevate humanity, and so accustomed to the laudation of our Pilgrim forefathers, first learned in nursery tales, read in our school books, and heard to satiety in thanksgiving sermons and fourth of July orations, that we remain ignorant of the truth that they had contemporaries and predecessors who were at least the equals of the Puritans in wisdom and virtue, and we overlook the historical fact that Reformed Christianity was first brought to this continent by members of our own communion, and that the Gospel was preached in the English colonies by English Churchmen, years before the Brownist refugees or emigrants, landed upon Plymouth rock.

"The establishment of the Church and the propagation of the Gospel among the native tribes of this new world seem to have occupied a prominent place in the views of the government, and the designs of those who were instrumental in the founding of the first English colony in America. As far back as 1588, when Sir Walter Raleigh made an assignment of his patent to Thomas Smith and others, he accompanied it with a donation of one hundred pounds *for the propagation of the Christian religion in Virginia.* It was also enjoined by the King's instruction, that the Presidents, Councils, and the Ministers, should provide that the true word and service of God be preached, planted and used, not only in the said colonies, but also as much as might be among the savages bordering upon them, according to the rites and doctrines of the Church of England. And the first charter assigns as one of the reasons for the grant, that the contemplated undertaking was a work which may, by the Providence of Almighty God, hereafter tend to the glory of His Divine Majesty in propagating the Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God."

"In conformity with these pious designs, the Church was planted with the colony, at Jamestown, in the year 1606. In four years, the Rev. Robert Hurst, Pastor of Jamestown, was joined by the Rev. Alexander Whitaker, who established the Church at Henrico. By this gentleman, Pocahontas, the Indian Princess, was baptized; and in consequence of his faithful evangelical labors, he received the honorable title of "Apostle of Virginia." In 1619, (one year before the landing at Plymouth,) by the first Legislative Assembly ever convened in the province, the Church of England was made the established religion of Virginia, and fixed provision was made by law for the decent support of the clergy. Not many years had elapsed until, by the establishment of schools, the institution of William and Mary College, by the Sovereigns whose names it bears, and by the appropriation of glebes, provision was made not only for the sustaining of religion among the colonists, but also for the extension of the blessings of the Gospel to the benighted Indian tribes by which they were surrounded."*

In those two provinces alone was there any thing like a show of discipline among the clergy. Virginia being placed under the supervision of Dr. Blair, and Maryland under that of Dr. Bray,† appointed Commissaries by the Bishop of London, who had nominal jurisdiction over the Church in the colonies. As to the other Provinces most of the religious influence existing in them, was adverse to the Church of England, being that of the propagators of dissent on the one hand, or that of emissaries of Rome on the other. The *aborigines* remained in unmitigated heathenism; and the European settlers, in the absence of the religious restraints and privileges to which they had been accustomed at home, were fast settling down into skepticism and unbelief, and were in danger of becoming the victims of wide-spread immorality and atheism

This alarming state of things among the rapidly increasing population of this infant country, awakened the benevolent sympathy of our fatherland, and prompted to associated effort for the salvation of souls and the glory of Christ.

Under the reign of Charles the second, 1661, a society was incorporated for the Propagation of the Gospel among the HEATHEN NATIVES of New England and the parts adjacent in America. Of this Institution the Hon. Robert Boyle, (whose name has come down to us fragrant with the odors of his wisdom and virtue, and who provided a fund for the delivery of an annual course of sermons in defence of Christianity and in favor of its propagation,) was made governor or president. Those "Boyle Lectures" gave a fresh impulse to the missionary spirit in the Church of England, and incited many to increased zeal and liberality in the cause. An application from Episcopalians in Boston, in 1679, that "a church should be allowed in that town according to the usage of the Church of England" was favorably responded to by King Charles, and an annuity of one hundred pounds was settled upon said church by King William. Other applications for the introduction of the services of the church in different places on this continent, educed by the extensive correspondence of Dr. Compton, the Bishop of London, convinced the Prelates of the Church of England of the imperative necessity of making larger provision for the spiritual instruction and oversight of the scattered members of that communion in these then infant colonies; and the result of their repeated conferences upon the subject was the incorporation, by King William 3d, on the 16th of June, 1701, of that venerable society, whose third jubilee we this day celebrate.

The first field in the Society's operations was the American colonies of Great Britain, spread along upon the Atlantic Coast. It would be too great a trespass upon your time to survey its movements in this whole field. We cannot even glance at its efforts for good among the Indian tribes—at the diligence with which it scattered the good seed of the kingdom of God through the Carolinas, Virginia, Maryland, Pennsylvania, the Jerseys, and New York: or at the liberality with which it provided school masters and books for those Provinces and the West Indies—Nay; we must pass over, without notice, its successful labors in planting the church of our affections in the uncongenial soil of other parts of New England. For we have barely time to discharge our imperative duty by a grateful memorial of the blessings conferred through the medium of the Society upon our own little territory of "Rhode Island and the Providence Plantations."

This little territory, full of interesting historical associations, as the beautiful and favorite abode of the proudest, bravest, most distinguished of the Red men—and the refuge for the oppressed and persecuted of the White race—where soul liberty and freedom of conscience and thought were revered privileges of all—has much to be thankful for, and for nothing more, than for the planting within its borders of that Church which has proved in every clime the patron of learning and virtue, the fearless witness and expounder of God's truth, the promoter of all that is dear to humanity, and the unchanging conservator of order and government upon earth. To say more, might savor of boasting; to say less, would belie our faith in her Divine institution.

The Church in Rhode Island was at least coeval with the venerable Society of which we speak. Indeed, nearly three years before the charter was given, towards the close of 1698, the Rev. Mr. Lockyer held Divine service and preached in the town of Newport. This clergyman was probably sent there by Sir Francis Nicholson, then Governor of Maryland, and successively Governor of Virginia, Nova Scotia and Carolina. He seems to have been a warm friend of the church, and under the encouraging influence of his liberal patronage and zeal, old Trinity Church, Newport, was erected in 1702. How long Mr. Lockyer continued to officiate in that place we have not been able to ascertain. But in the year last named, the Episcopalians of Newport and those in Narragansett, applied to the Society for a Minister, and in 1704 the Rev. James Honeyman was appointed its *first missionary to Rhode Island*.

Mr. Honeyman devoted himself with zeal and diligence to the duties of his sacred calling. Not confining himself to the Island, he often held services at Tiverton and Little Compton, besides paying occasional missionary visits to Narragansett and Providence. After a faithful ministry of nearly half a century, during which God's blessing accompanied his labors, he sank to rest in 1750, leaving behind him a large and flourishing congregation, and a parochial school in full and successful operation.*

The school was founded by a bequest from Nathaniel Kay, Esq., collector of the King's customs, who was a most liberal patron of the Church in this colony. This church also received, as a gift from Bishop Berkley, (who resided two years upon the Island,) a magnificent organ, whose sweet and powerful tone aided the devotions of the congregation for more than a hundred years, and parts of which are still used in celebrating the praises of God. Trinity Parish has been served by many clergymen of talents and piety, and is now more vigorous and fruitful than ever, with the form and ornaments of its material structure unmutilated and unchanged amidst all the political convulsions and ecclesiastical mutations it has survived,—its lofty spire still pointing men to the Heavens, whither its instructions would conduct them—its walls, echoing the same prayers, praises and confessions with which they have resounded from generation to generation, it still remains as a becoming monument of a stable faith; a venerable memento of the years of the right hand of the Most High.†

The next parish established in this colony was that of St. Paul's, North Kingstown, in the Narragansett country. The Episcopalians there, as we have already noted, made application to the Society for a Missionary in the same year with those of Newport. In the year 1706, the Rev. Christopher Bridge became their pastor; the next year a church was erected in about the centre of what was then an undivided township; but it was not until the year 1717, that the Rev. William Guy, who had been a Missionary of the Society in South Carolina, was appointed to the charge of the Narragansett parish. He, like his predecessor, remained not more than twelve months. For the Rev. Dr. James McSparran says, "There have been two incumbents before me, but neither of them had resolution enough to grapple with the difficulties of the Mission above a year a piece." The distinguished man last named, whose "America Dissected" remains as a witness of his genius, talent and wit, and whose faithful, long continued and wide spread labors for the Church in the south-western section of the State richly entitle him to be called "The Apostle of Narragansett," entered upon his work as the Society's Missionary in April, 1721.

Dr. McSparran continued to labor with great fidelity and success, often extending his evangelical services not only to Warwick, Greenwich, Providence and other places in Rhode Island, but even to some townships in the adjoining Province of Connecticut, until laden with years and good fruits, like a shock of corn fully ripe, he was gathered into the garner of the Lord on the first of December, 1757. His remains were deposited near the church in which he had served so long; but to our shame be it spoken! no monumental marble marks the place of his sepulture unto this day. Dr. McSparran by his last will, left his farms for the use and support of the first Bishop sent out from England, "whose jurisdiction should include the Narragansett country, provided he came within seven years after the death of his wife." On the failure of this condition, the land became the property of his heirs, and would have been lost to the church but for the liberality of certain gentlemen of the Parish and of Dr. Sylvester Gardiner of Boston, who purchased the title and secured the land as a glebe in aid of the support of the Rector of St. Paul's, and the parish receives the benefit of its income to this day.

In the year 1800, the old Narragansett church was moved from its original position to the village of Wickford, where it now stands, with the date of its erection over its portal, 1707. Within a few years a new church, in more tasteful modern style, has been built and consecrated, and a neat chapel is just now completed for the accommodation of the Sunday school and week day services of the Parish.‡

(to be continued.)

---

* Vide my Life of Bp. Moore, pp. 107, 108.

† There is reason to believe that the first suggestion which led to the establishment of the S. P. G., came from Dr. Bray, and it may therefore be considered as of *American origin*. "He was a man of great energy and devotion. Before he left England he increased the number of clergy for Maryland, from three to sixteen. He began also the formation of considerable libraries. He perceived the need and fitness of the co-operation of all ranks of Churchmen in such attempts; and having once conceived this idea, he rested not until he had laid the foundation of the Society for the Promotion of Christian knowledge, and that for the Propagation of the Gospel in Foreign parts." *History of the American Church, by Wilberforce.*

* The following is inscribed upon his tombstone in Trinity church-yard.

"Here lies the body of James Honeyman, of venerable and ever worthy memory for a faithful ministry of nearly fifty years in the Episcopal Church of this town which, by divine influence on his labors, has flourished and exceedingly increased. He was of a respectable family in Scotland, an excellent scholar, a sound divine, and accomplished gentleman. A strong asserter of the doctrines and discipline of the Church of England, yet with the arm of charity he embraced all sincere followers of Christ. Happy in his relative station of life, the duties of which he sustained and discharged in a laudable and exemplary manner. Blessed with an excellent and very vigorous constitution, which he made subservient to the various duties of a numerous parish, until a paralytic disorder interrupted him *in the pulpit*—and in two years, without having impaired his understanding, cut short the thread of life on July 2d, 1750."

† The old Church built in 1702, was presented to the people in Warwick. The present Trinity Church was built in 1726. In 1762 it was greatly enlarged by moving the easterly wall about thirty feet and adding as much in the centre.

‡ In this Church there is still used in the administration of the Holy Communion, a set of plate in part presented by Queen Anne, and the rest by Nathaniel Kay, Esq.

From the Protestant Churchman.

REVIEW of "The Exercise of Faith in its Relation to Authority and Private Judgment." By Rev. M. Mahan, A. M.

Mr. Editor:

This little book is entitled to a respectful and favorable consideration. It is superior in ability to the ordinary issues of our American press.—It carries with it an air of candor and of earnestness which strikes us as thoroughly genuine. Mr. Mahan does not belong to that class of theologians who deem it necessary to suppress the intellect in order to give currency to what they believe to be truth. It is not with him some mysterious Grand Lama upon which the eyes of the uninitiated vulgar dare not gaze. He has faith in it as a living power reaching man through the channels of his mind and heart. Though forms of error swarm around it as the flies of Egypt; though it be assailed and denied; though it be doomed to encounter dire tribulations, it must in the end triumph. And its triumph, in order to be real, must be effected by those faculties which God has given us to discern the truth with, as well as be realized *in* them and received *by* them.

Mr. Mahan has written to meet an existing want; a want, too, felt by a class among ourselves. This class of persons whose tendencies are well known, have occupied a conspicuous position before the Church. But their own position is felt to be far from satisfactory to themselves. It is, or has been decidedly transitional; new questions and issues have arisen; new positions have been assumed; doctrines rejected and received, which certainly have put a new face upon our dogmatic and ecclesiastical affairs. It is necessary to meet this class of persons in a fair, thorough, charitable, and manly way, and in this way, we must look for new contributions both to the Church question in general and to the Roman Catholic question in particular. We have indeed no right to set aside this class of persons as *if* it did not exist. If its feet be on the wrong path, it will tread that path, unless the voice of truth sounding loud and clear be made to reach it. If, however, it stop its ears purposely, at least thus much is gained—it becomes comparatively powerless among the people. For the effort which is requisite to refuse to listen to the warnings and monitions that fall upon its ears, will of necessity impair the force of its intellect; will tend to isolate it: and being cut off by voluntary excommunication from the "living atmosphere" of the day, it is in a solitude though its centre should be the largest city of the country.

Now the question which Mr. Mahan has undertaken to argue, bears directly upon the subject in which all of us are in a greater or less degree interested. It is this: Is the exercise of faith conditioned and grounded absolutely upon one witness to the truth or upon a plurality? The affirmative of the first half of this question is the position of the modern Roman Catholic; the affirmative of the last half, that of Mr. Mahan.—The main idea of his book is carried in the text which is printed on the title-page—"In the mouth of two or three witnesses shall every word be established." (2 Cor. 13: 1.) It is a favorite notion of the recent converts to Roman obedience that man needs some direct, palpable, living, infallible authority and guide, both as regards his faith and his knowledge of divine things. The ground taken is, that man needs *certitude*, and the only ground of certitude at all commensurate with the necessity of the case is that which is furnished by the living voice of a present, concrete authority, which authority is the Pope. The Pope thus, as the exponent, the embodiment, the normal representative of all truth necessarily to be believed in, known or done, stands over against man and claims his filial obedience and loyal adhesion. He is the one witness, so full, so satisfactory, so necessary for the exercise of faith as to exclude all other witnesses. If other witnesses support or agree with him, they are useless; if they deny him or his authority, they are false and dangerous. Such are some of the leading features of the ground assumed particularly by the recent converts to Rome.

Mr. Mahan, as we have already observed, opposes this or any cognate stand-point in general, with the position that faith being really a complex act, is grounded upon a plurality of witnesses. These witnesses, in his view, are 1. The Scriptures. 2. The Church. 3. The Holy Spirit. This is, to use his expression, the triple cord by which faith is rendered complete upon all its sides; by which its exercise is rendered harmonious with the constitution of human nature. Mr. Mahan labors to establish the authority of this plurality, rather than to define the order or force which attaches to each of them respectively. We cannot of course blame him for not doing fully, what he did not propose to do. It did not fall within his intention, to do more than to substantiate his main idea. This he has done most amply. We think (perhaps because we did not doubt the force of his grounds in general) that he has been rather too elaborate and diffuse in establishing his position. The question of *religious certitude*, however, has not received at his hands that full treatment which it should. We mean, of course, as it bears upon the controversy with Rome. The modern Roman Catholic rejoices in the certainty which attaches itself to his creed, and in the certitude of his faith. It is overpoweringly clear to him.—Doubts, difficulties, perplexing enigmas of all sorts, vanish under the potent sway of this faith. It carries all before it. By a leap, we are told, a man may pass from bewildering disquietude to the firmest rest; from the darkness of night to the bright sunlight of an everlasting day. And this feeling pervades all the intelligent members of the Roman Catholic Church whom it has been our fortune to meet. They always say, that they must be either Catholics or Infidels: they can find or conceive of no middle ground. They point to the spiritual and intellectual struggles and conflicts of Protestant Christians; to their unsteady, variable courses and frames of mind; to their trackless way. These, say they, are the results of the rupture of communion with the Catholic Church. *We* can leave behind us the first principles of the doctrine of Christ, and joyfully walk towards perfection. Now it seems to us that the character of this certitude might have been more thoroughly sifted by Mr. Mahan; for the facts and principles involved in it are of the highest practical moment at the present day, while so much doubt, perplexity, and inward discord are moving the waters of the theological mind of our Church. It is *the* argument which tells upon many, many minds, who, from the solitude of their studies, look forth upon a wild troubled sea, where waves are roaring. Their hearts fail them through fear. What, therefore, is the character of this certitude? It is that which results from entire submission to the *dicta* of the Pope. Whatsoever the Pope says *is the truth*. It is true, because he says it, and because he is Pope he cannot say what is not true. Of course, we are neither so unfair or so ignorant as to assert that Roman Catholics maintain the Pope to be in *propria persona* omniscient or infallible. His authority is not a new personal authority, but official. Thus: a Pope may say, it will rain to-morrow; but the event of his prediction in no wise affects the question of his infallible authority. This attaches to his doings as the Head of the Catholic Church. What he says in this capacity carries the force of a divine law, and must be received accordingly. This principle fully adopted, faith in what he declares to be the truth of God follows instantly. Doubt in the latter case must be the result of doubt in the former instance.

Now what kind of certitude is that which is thus obtained? It must be purchased by the entire surrendering of all intellectual effort. The mind, the intellect in general, the faculty which God has given us, wherewith we may discern the truth, is thrust aside, and ignored as a sheer nullity. Religion comes before man as something which his mind dare not investigate. There is as great an incompatibility between religion and the investigation of it by the mind, as there would be in trying to eat with the ears. All conviction in the way of individual thought must be renounced. *Papa dixit* covers the whole ground of his intellectual being. If a questioning thought arise, it is driven from the mind as if it were a sure sign of the devil's presence there. Such is the character of this certitude in one of its phases. But religion concerns somewhat more than the mind. The certitude of the Roman Catholic extends to the *agenda*, does not stop short at the *credenda*. Now certitude in this instance is obtained by *handing over the conscience to the keeping of one's parish priest or confessor*. The parish priest is to the Roman Catholic, the duly authenticated representative of the Pope. He stands as a palpable, immediate authority in place of the Pope, who must be regarded as a remote authority. He assumes the responsibility of declaring what the individual must do or leave undone in all the concerns of his life which in the slightest degree come within the domain of morals or religion. The entire life is revealed to the confessor. He solves doubtful cases of conscience; directs and controls the motive powers; is as a God to those who are placed under his immediate care. Conscience, that witness of man's accountability before the unseen God, is spoiled of its supremacy, is converted into the servant of the priest or confessor of the individual. Certitude here is inevitable.

Now these two phases of the certitude of which the Roman Catholic boasts, though of course they do not cover the entire ground, exhibit certain of its essential characteristics. But is it the certitude of faith? Is it not rather in all material respects simply the subjective form which unqualified obedience assumes? Is it not that repose of mind and heart which result from entire submission to an authority believed to be from God? Let us look at it briefly. Do the faculties of the person which are called into requisition by this submission belong strictly to the sphere of the spiritual? Wherein does it differ from the case of the soldier who obeys the word of command though it be to march into the jaws of devouring death? In fact, in the modern Roman Catholic system, obedience is the first of duties, and the highest of virtues. And is not this the effect of that system of discipline which the Roman Catholic Church has been in a measure compelled to adopt? Faith is ignored, obedience is elevated to its place; is the basis and quickening principle of the modern Roman Catholic life. This obedience, moreover, is to an authority as palpably human as any authority can be. The faculties which are brought into action are just those which are exercised in any act of obedience whatsoever. Soul and body are directed to a fellow mortal; the most sacred, most profound duties are fulfilled under his eye or agreeably to his direction. Faith, strictly speaking, is excluded. The Church fills all the channels and avenues of sense; hedges and hems the believer (called so because he regards the Pope as the vicar of Christ) with sensuous objects often gorgeous and impressive, often beautiful and touching, yet, notwithstanding, sensuous. It is a discipline of sight and sounds; a magnificent structure whereby the world is spiritualised, and spirit is materialised. The vast splendors and the awful grandeurs of the unseen world are excluded. The Son of God, instead of being seated at the right hand of the Father, is bodily present in the Church, appears before his people in the host. Heaven comes down to earth: earth is not raised thither. But is such a discipline set forth in the Bible? And though it beget certitude, is it that of a religion which is divinely exhibited in the Word of God, as a service to the Invisible? Why does the Bible make so much of faith, if Christianity be a discipline wherein sight and sound forever fill the understanding and call sentiment into activity? Is there not a manifest, an irreconcilable discrepancy between the New Testament representations of the economy of our redemption and this modern representation of the Roman Catholic? It can be triumphantly shown that this very certitude which characterises the modern Roman Catholic begets alike latitudinarianism and bigotry, utter laxity of morals on the one side, and the severest asceticism on the other. Christianity, as a moral discipline, banished from beneath its sway, or else is converted into a taskmaster exacting almost beyond possibility of endurance.

We wish, therefore, that Mr. Mahan could have entered more largely into this subject than he has done. It is a favorite argument with Roman Catholics, and it must from us receive some decisive answer. Truth is certainly with us here, unless the Holy Scriptures be thrown to the winds, as antiquated, and no longer suited to the present position and wants of the Church and of the world. Our author, however, brings his entire strength as one may say, to bear upon the question of the admissibility of a plurality of witnesses to the truth over against the notion of one infallible witness in the person of the Bishop of Rome. It is unnecessary to follow him in his arguments. If our readers wish to know whether he has made out his case, they can readily consult his book for themselves. Mr. Mahan unquestionably deals in concrete facts, and pursues an *analytical* rather than a *synthetic* method. That is to say, he takes man as he finds himself in the world. The Bible, the Church, and the Holy Spirit are about and within him. The Bible as the written word, and the Church as the accredited witness, form naturally the two extremes of this triad; while the *Spirit* is the link of connection between them. These are the three factors by which a right well-balanced faith is begotten and developed. But, then, are these three factors co-ordinate? If they be, they must of course come before man teaching the same thing—they must agree. As a matter of fact, do they agree? That they should agree is manifest, if all of them are of God. The only room for the possibility of any discrepancy, must, from the nature of the case, attach itself to the Church. For the Scriptures were written by men as they were moved by the Holy Ghost; they are both a record of revelation and revelation itself. The Holy Spirit is God, while the Church to whom the Scriptures are committed, being militant, being composed of persons of every variety of moral and religious condition, suffering largely at times from the infirmities, the spiritual ignorance of many of its members, must come before us in a more questionable form. She may be indefectible, the seed of God may ever remain within her, yet her current teachings in any given period may be erroneous. Here, then, there is room for doubt, and this is of special force when we remember that there are two forms of teaching which characterise the Church. She bears witness to the truth in liturgies and articles on the one hand, and on the other, teaches men through the voice of the living ministry.

(To be continued.)

Communications.

Presbyterian Clergyman Looking for the Church.

Entered, according to Act of Congress, in the year 1850, by John W. Mitchell [Treasurer of the General Protestant Episcopal Sunday School Union] in the office of the Clerk of the United States District Court, for the Southern District of New York.

CHAPTER XXVII.

(Continued.)

I grant that the outburst of Puritanism in England was succeeded by a torpor fatal and terrific. I grant that the short reign of evangelicalism in England, except as it was a step toward the earth-comprehending views of the catholic faith, did little toward the extension of the church. Yet it was well. It was the spasmodic respiration that after the apparent suspension of vitality, precedes the healthy and deep-drawn breathing of a natural life. Evangelicalism was too nearly allied to Puritanism to rebuild the altars that the latter had cast down—to restore the daily sacrifice which the latter had supplanted—or to abhor the schism which the latter had perpetrated. At length an event occurred that waked the lion from his slumbers. The Puritan and Papist, returning to a combination formed repeatedly under Elizabeth and Charles and Anne, swept from the Irish Church ten bishoprics at once. Good men grew pale. The alarm reached the universities. Oxford stood in the breach, and asserted once more the prerogative and destiny of the true Catholic Church. And since that perfidious deed of 1833, which the Papists could never have perpetrated but for the aid of the Puritans, nor the Puritans but for the aid of the Papists, what have we seen? Two thousand new churches erected in England alone—the churches throughout the kingdom universally restored at an expense never to be estimated—an increase of clergy exceeding the increase of churches—the number of congregations added to the church exceeding the number of individuals drawn off to Geneva or Rome*—more than a million of money raised by voluntary subscription for the scriptural education of children—a whole system of training school teachers established—the reorganization of almost every diocese on the principle of its spiritual unity—the founding and endowing of twenty-five new dioceses with their Bishops in the distant colonies, with the prospect of a still greater increase—the number of missionaries and catechists nearly doubled—a missionary college founded and endowed on the site of the old St. Augustine's in Canterbury, by the charities of heavenly-minded laymen, for training missionaries in all the languages of the earth—the erection of colleges and cathedrals on lasting foundations in many of the colonies—500 villages in India alone, brought into the church—a diocese permanently endowed in China, in Jerusalem, in the Holy City, and nine others in heathen lands—sixty new churches erected in Toronto alone, in a single year, with one hundred and fifty clergy in that single diocese—more than a hundred clergy with their churches and their Bishop in Jamaica, where Puritanism and Evangelicalism had been able to produce, as their combined result, but twenty churches that, altogether, might seat two thousand in a population of near half a million—a large number of Irish priests restored to the ancient church—and the total number of dissenters in Great Britain materially lessened—and all this the result of some seventeen years' experiment of the Catholic principle, and in the face of the oppressions of a time-serving government and the persecutions of a mixed multitude of Papists and ultra-Protestants. No wonder there has been a hue and cry. When the Ark moves, the mountains skip like rams, and the little hills like lambs. And the late appeal of the "Evangelical" party to the secular authorities to determine a question of heresy, and the appeal of that party and all its Erastian brood within and without the church to the secular arm to repel a "papal aggression," contrasting so painfully with that quiet confidence in the goodness of their cause which has lately enabled the Patriarchs of the Eastern churches to beat back effectually the encroachments of the Pope, by appealing calmly and without invective to the fathers and councils of antiquity, will have but the ultimate effect to rouse the remaining energies of a principle in the Church of England, which needs only to be roused to conquer.

I confess, however, that I was drawn toward the Church, not so much by these outward phases which I had little noticed, as by observing the influences on individual character of that hidden and inner life of which these are but the outward signs. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, if there be any virtue, if there be any praise," I had seen the happiest combination of them all in individuals moulded under the lofty and ennobling influences of the Church of England. I became intimate with numbers of persons whose simplicity, and fervor, and single-mindedness, and innocence of speech, and purity of life, and daily benefactions, graced with all the charms of a cultivated intellect and expanded heart, introduced me, for the first time, to a religion which certainly I had not supposed to exist upon the earth. I saw a piety without cant, that I had never seen before—a zeal without noise—a charity without show—a fixedness in doctrine—a heavenly-minded quietness of character—an ease and natural free-breathing of religion—a warmth of hospitality—a rootedness of friendship—a daily entering into the details of neighborhood sufferings and sorrows—in short, a doing and a way of doing everything, which I had never seen before—combining as I had never seen before, the features of the beautiful ideal in character moulded by the precepts and penetrated by the spirit of the Blessed Master—that I could not but feel that this is the finger, and this the Church of God. I had opportunities also of seeing a number of these earnest and heavenly-minded curates in the village and country parishes of England, who are spending and being spent in daily and unwearied alms-deeds to an extent and an amount that I had never dreamed of as existing on this earth, and, after what I had seen of my own dwindled, dwarfish, sluggish, and degenerated faith and its terrible results in Switzerland and Germany, and Europe generally, led me to marvel the more that a Religion which I had despised, could, even though established and fettered by the law, form hearts so true and lives so pure, neighborhoods so happy and a nation so good and great.

(To be continued.)

---

* For these facts, see Archdeacon Manning and Doctor Hook.

For the Churchman.

Thoughts

Since the late Trial in Boston. Suggested by the "Report, prepared with care."

Are we now to be called upon to rejoice and congratulate the person who has slipped through the clumsy grasp of Ecclesiastical law in Massachusetts? As we have seen every sacred principle of order and obedience set at naught to prevent this individual from being tossed into the obscurity of insignificance, so are we now to form a ring about him to furnish him with courage to defy and resist the infliction of a penalty which his own folly has invited and compelled? I am one of those (and I have met no others—of whatever order, and of what principles soever—who felt differently) that mourned and were indignant, to see, as we have seen, the character of Episcopacy, venerable as it is by universal acceptance and reverent estimation in the Church of every age, and holy as it is for its divine original and delegated authority from God, held up as a broad mark for all unchristian censure and reproach, in order that a chance might be afforded of some stray missile striking a certain bishop who stood behind it; and could we have had another feeling than those of indignation and regret, a grim smile must have curled the unwilling lip, to read of the danger of tyranny on the part of one or any of our American Bishops. Had our sympathies been demanded for that supreme order of the Priesthood itself—defenceless and exposed to abuse and injury—there would be force in the appeal; for there *is* danger of our Bishops' being domineered over and trampled down, while the danger of priests or laymen suffering at their hands, by insolence or oppression,—especially among such people as Massachusetts shows herself still possessed by—is absurd.

Two words, I believe, may almost dispose of the substantial merits of the case before us. A priest of suspected (and he has given us occasion to suppose, of suspicious) principles sets himself under the Bishop's eye to minister to a congregation and discharge the curacy of souls, in Boston, against the Bishop's will. The canon law of that Independent community does not forbid everything's being done "without the Bishop;" and the Standing Committee and the head of the Diocese together take the roundabout way to silence and get rid of him by a presentment and trial under the same extraordinary code, which *does* provide for the introduction into the case of all the ostentatious and noisy trumpery of technical jurisprudence, by opening the doors of the Court to legal counsel. The "Reverend Respondent" appears, with his adviser, in order to say that he does *not* appear: expresses his willingness to be tried by "the Court," if they can only manage to get hold of him; and gets out of a doubtful position, upon a legal quibble, while he had taken pains to publish to the world, the most redundant evidence of the fact which he thus called in question.

I do not mean to say that there was not acumen and ingenuity befitting the practice in a police-court, or perhaps in higher civil courts: but I do say that there seems to me but one thing in the case as discreditable as the retreat and escape of the accused: and that is the attitude of the Triers under the most inefficient machinery of their canon law. They do not allow their Bishops in that community (if, by the way, it belongs to any convention to snip and shear the authority of the Apostolic Office at their small will,) as much of summary discretion AS is vested by the out-door law in justices of the peace; and instead of suffering the trial of indicted priests to wear the silence and decorum with which that solemn Act is vested elsewhere, behold "Presentments,"—"counts,"—and "legal counsel," and doors wide open to reporters for the press! Upon my word, to one who knows that where his own lot is cast, the trial of a minister of God on charge of heresy or misdemeanor, shall be surrounded by all the sure sanctions of patient and religious hearing and examining in private by *those who alone are competent*, yes, WHO ALONE ARE COMPETENT,—his brother priests—this whole scene seems so strange that he can scarce at first apply to it the plainest rules of criticism.

For what purpose, let me ask, is technical jurisprudence allowed, and, still more, invited, with its ricketty and bungling operations, the result either of bad original construction, or of long wear and tear, or rather both, into this new field, where conscientious holy men, under the obligation of priestly vows,—discarding quibbles, and furnishing themselves with only impartial solicitude for Truth, ought to be left to weigh and to determine questions, which, with an *honest, candid* man before them can always be easily and thoroughly determined, and with a dishonest one, can, if with difficulty, yet fairly be decided? To what purpose is that science to be invoked, which, I do solemnly believe, so far from being what abstract Law is, the perfection of pure reason, has done so much to torture and misuse good honest language and make obscure or change the honest meaning for whose conveyance, only, language is of the smallest value, and thus to defeat the ends of justice, as it has ever done to hold up or restore right between man and man: that science which has no simpler or more sensible way of setting forth its objects and intentions—even where sacred life has been destroyed, and life is once more in the balance—than by asserting the self-same deed of death done by the self-same man, as having been by means of all imaginable weapons, in their plural numbers, from seven cannons, down, it may be, to several coffee-cups: which "rules" that to say "some unknown weapon" spoils an indictment, while a count expressly charging use of a certain weapon shall be quite satisfied if it be proved that there was used a certain other weapon, wholly different? To what imaginable purpose bring in this lumbering science, where truth and justice on the broadest and clearest principles, ought to have unshared and unchecked sway? Unless, indeed, (as I pray God) the ignominious issue to which the Respondent has been brought may bring deserved discredit on this use of civil law in Church-courts, and cause them to be freed from it hereafter.

It was a simple and sufficient offer of the Court, which should have satisfied a Christian and ought to have been met more that half-way, by any minister of God, when they proposed to prove a certain fact, if the accused would say he doubted it. The legal proof—the technical requirements of worldly law—I do not speak of,—but for the Christian, and the Christian priest, especially, more than enough was offered. That person ought never to have suffered the quibble to be raised; or, if it had been, should have said that he would be no party to the question. He chooses rather, and after consultation with his counsel, to leave the Court because this point has not been proved, of which, as he has given the world to know, in several columns of the Churchman, he had no doubt, but was a thousand times convinced; and this, while he protests his willingness to be tried for his alleged offences.—His very flight, however, by a singular retribution, is perhaps the only thing which has placed it in the power of the authorities under the Massachusetts canon to visit him with what his unmanly (so this Record sets it forth) course has claimed as its fit reward,—suspension from the Sacred Function. Is this, then, a Confessor, coming, with the skin of his teeth, out of the furnace of the persecutors? Who will receive *him*? Let him run on his own road, as long and as far as he will! From the indictment down to his hegira, the whole thing seems to reflect contempt upon himself, whoever else may share it with him. The very weakness of the indictment seems to me to be his fault. That unhappy facility at being misunderstood which follows some men, certainly, though not most men, that *faculty*, indeed, of being misunderstood,—that power of using language so as to convey suspicion of the speaker, and then that skilful restraining from its use, which adds, again, to the same general effect, is probably a talent of this "Reverend Respondent." By this he has contrived to keep himself suspected and distrusted; by this he drew the Standing Committee to "indict" him, and put it into their power (aided by a most genial and sympathetic confusion of ideas on their own part,) to draw just such and not a better indictment against him; and, lastly, by the same gift at misusing language, triumphantly escapes from his dilemma, putting in issue, not that the "process" had *not* been served, (what brought the person there?) but *Whether* the required process had been served, as required. And this, too, when a mouse, with a good heart, would never have run away from such a thing as that "Indictment."

I say that even that indictment's faults are chargeable upon him, as it appears. I cannot conceive it possible that any man who uses language for its honest purpose—to tell the truth—should be presented even by the weakest of all men, in such weak terms as those of the "indictment." That instrument, undoubtedly, displays to very little advantage, in its second and third Charges, for example, the learning and ability and doctrinal discernment of the Standing Committee, as well as the astuteness of the "Counsel for the Prosecution" (perish their cant phrases!): but if the party accused had plainly told his bishop, "I do teach this;" "I do not teach that;" "I do profess this doctrine;" "I do not profess that;" much more, if he had spoken as honest men will commonly express themselves in such a case, "I *abhor* such a principle;" "I *detest* such a practice;" I do, *with all my heart*, hold this;" "this is a part of my faith which *I would rather die* than abandon;" "I hold and practice this, because the Church holds and allows it," or any good, strong, plain terms, as Yes and No—his word would have been taken (supposing his reputation for truth to be as good as the average,) by Bishop, Priest, or Layman. There would have been no trial, or else the charges would have been made of better stuff, in better shape. The men most bigoted and stolid of all Dissenting Churchmen (O, where is there a set so bigoted and stolid, *except the same class among High Churchmen*?), the worst of them, I say, would never have contrived, out of plain language, to work up such a thing as this on which the "Reverend Respondent" was to have been tried.

The Report of this Trial suggests more than one thing, then, as the Moral. First let every Bishop in this Church have what all others, true and false, throughout the world, have, a due control over their priests through means of *Licenses*; let every priest aggrieved have a fair trial, if he seek it, *by his peers*; let "legal counsel," and "the glorious ægis," "the noble palladium," &c., of the law, be inexorably shut out from sight and hearing of the Triers; and let these latter remove their tribunal into the solemnity and shade of privacy, instead of inviting or suffering the daguerreotypers of the press to take their portraits. Lastly: but one thing is left to him who was the "Reverend Respondent" to put himself in worse esteem; and that one thing would be to PROSECUTE HIS BISHOP: that one thing would combine, in common indignation, all men: for that one thing has not been done by a good Christian from the first: it needed not St Paul to warn of that, although he was obliged to forbid all going to law with brethren before the unbelievers.

A CERTAIN MAN.

For the Churchman.

Dr. Forbes and The Miracles.

Mr. Editor: I have long imagined that a pervert to Rome could believe nearly anything. But I must acknowledge myself somewhat surprised, when on glancing through the Freeman's Journal, I learned that Dr. Forbes had delivered a lecture upon miracles, in which he upheld modern miracles to be indeed *true* miracles, and a proof of the truth of the Romish Church, as they (with the exception of Mahomedans) have mostly monopolized them.

In the course of the lecture, where he brings *reason* to his side, he lays particular stress upon the fact that miracles are as necessary now as in the time of the Apostles to convert barbarous nations, and then that they are even more necessary now than ever "to attest Divine Truth to *civilized* nations. If by "Divine Truth" he means the Romish Faith, I most fully agree with the learned lecturer. But the main fault that I should find in this is, that all these pretended miracles are done in the very seat of Romanism. They are not done at their missionary stations among the barbarous nations, to prove the truth of the Christian religion. They are not done in Protestant countries, to prove the truth of the Church of Rome's supremacy: but they are done in the city of Rome—nay, in *their* own very Churches and Cathedrals—where there is no need of them for their purpose. But I did not intend to enter upon a discussion of the pretension of any of them; but in perusing the lecture, a sermon on miracles, delivered by him whom I am proud to call my pastor, arose forcibly to my mind: It was one of a course of sermons delivered on the Epiphany Sundays of 1850.

In the one to which I refer he dwelt particularly on what must be the qualifications of miracles to prove them to be real, and he gave these three general qualifications.

1st. They must be published at the time when performed.

2d. They must be published at the place where performed.

3d. They must be performed under circumstances that render them, at the time, indisputable.

Having shown that Our Saviour's and the Apostles' Miracles all possessed these qualifications, he applied them to Romish miracles, making them to vanish like dew before the morning sun.

I do not attempt at present to apply these tests to all those pretended miracles mentioned both in Dr. Forbes' lecture and Milner's End of Controversy (which, by the by, are so wondrously alike in some points that I think that the former would have done well to have credited the latter for some quotations). That I leave for those who are more competent; only mentioning this instance, as it is a striking one, to which I distinctly remember the learned preacher's application. It is the case of St. Ignatius.

1st. They were not published at the time when assumed to be performed; for his biographer, a constant and admiring companion of his dreary life, fifteen years after the death of Ignatius published his life, and again, after the lapse of another fifteen years, published another edition of the same work, in which he does not mention any miracle performed by him; but in one place, quite to the contrary, he wonders that so great and good a man should not have been allowed of God to work miracles, and proceeds to give some very plausible reasons for it. Thus, for thirty years after his death it is not known that he ever worked miracles: but after a while, to suit some project of Rome, the worthy Ignatius is suddenly transformed into a worker of miracles.

2ndly. They were not published at the place where they are said to have been performed, but the account of them took rise in another part of the world.

3dly. The circumstances under which they are asserted to have taken place were not such as to render them indisputable: for had he performed miracles, they would have been done in the streets and public places, for thus did Christ work them in the streets and in the Temple, and in the synagogues and public places, among the unbelievers, that he might convert them.

Thus, undoubtedly, might most if not quite all of their pretended modern miracles be disposed of, unless, forsooth, we must believe them because the people of the neighboring country, of the Romish faith, believe it *after examination.* But if so, then must we, for the same reason, believe Mahomed's.

But if they would support the assumptions of their Church by miracles, and convert us Protestants, let them work them in some Protestant country—in England, or in this country. In the former I fear that the ruling intolerant heresy of the nation would frighten away the tutelar saints and penates of these wonder workers, and here in this country I greatly fear that their miracles would share the fate of the automaton chess-player, which, after travelling through and astonishing all Europe came here for the same purpose: but the prying ingenuity of the Yankee soon found that there was *a man inside.*

These things, with their usual foresight, they have undoubtedly foreseen, and very wisely have not attempted it. But I am inclined to think they find it somewhat difficult to reconcile the fact of miracles being worked at Rome to convert Protestants; but until they do, I must remain, as ever,

A PROTESTANT CATHOLIC.

Malone, Franklin Co., New York.
August 5, 1851.

Reverend and Dear Mr. Churchman: In a letter addressed to myself, signed by yourself in a *personal* capacity, I find the following sentence: "If it should be convenient for you to transmit intelligence of Church matters in your vicinity, I shall be glad to receive it, and esteem it a favor." Bear with me, then, in what follows. And if, as Doctor Southey writes, no man was yet ever convinced of any momentous truth without feeling in himself the power, as well as the desire, of communicating it, my zeal will be pardoned, when the cause of it is known. The Church at Malone is almost dead. For some years a religious wind of an Eastern kind has been blowing, which has covered and blackened the land with hosts of Sectarian Locusts, who have almost destroyed the Church, and eaten up those fruits of peace and holiness which otherwise I might gather here. In the village (of which, under God's Providence, I am now Rector), we number 2000 souls: of these 2000 the majority are anything but members of the One Church of Christ. The Presbyterian Independents (for such we *must* call them) have pulled down a Stone Church (as there be Gods many, so Churches many), and are putting up a huge brick concern, emblematical, as those learned in Ecclesiology would observe, of the *downward* tendencies of that large communion. They will accommodate 800 people or more in this new building. The Methodists, Papists, Baptists, and Universalists, in the order named, counted as to numbers, come next, and last of all, and least of all, the little flock of Christian Churchmen over whom I am set to watch in the Lord. But stop—the Church is *dead*, I said; for when I came here, four weeks ago, it was a palpitating and almost lifeless corpse. Not so, however, with the other bodies calling *themselves* Christians. That deadly and damnable heresy of the Universalists grows here and flourishes with the richest and rankest luxuriance. The place in which it assembles its deceived votaries is a neat, clean, gothic edifice; and while the other Sects have been planting the seeds and tares of error, along with what scarce grains of truth they have, our Church, which is *the* only Church, has been sound asleep in the rocking-chair of worldliness and formality. Now, Sir, it is my business to see that this state of things exists no longer; and I write to you in order that some of your readers, my Brethren in the Lord and Brothers in the Church, might strengthen my hands to the fight. I am not one of those lazy parsons, Sir, who expect to obtain help upon as easy terms as Adam did a wife, that is, by sleeping profoundly, and having it presented to me when awakening; but I trust that when the state of the matter is seen, the inside of the purse will be seen also.

We have a Church, called by the name of St. Mark. It will seat 300 or more, and cost $2000 or more. We have a tower, Dear Sir, but it is empty. Now, Sir, as long as that tower is empty, I am afraid that the Church will keep empty too. It is too bad, yet alas it is *too* true, that Sectarians ring us to Church. We cannot have service at different hours from them, because there is nothing to give warning of the same, and the like difficulty prevents the punctual performance of week day worship. A bell such as would suit us will cost $130, and if I can get $100 given, my own scant purse shall provide the other $30. Everything encourages Christians, who remember the word of the Lord Jesus, how he said, it is more blessed to give than to receive, to hope that their money will be well laid out in this direction. My wandering sheep, that have been straying in Sectarian folds, are even now beginning to return to the true fold. St. Mark's Church has near 150 strangers every Lord's Day, and should the money for a bell be forthcoming, an evening lectureship will be established, which may be the means of bringing in another 100 yet. Things are looking more bright and promising in this direction than they ever have before since the foundation of the Church; and if we only could have a bell, that we might stand upon our own hook, under our own clapper, and even independent of the Independents, people would know there *is* a Church in the village, a Church which defends the Faith the Saviour taught, the Apostles spread, the Fathers authorised, and the martyrs died for.—Brethren of this Church, help us to that instrument which will make the *existence* of this Church known to those who *must* be saved by it. I am no idolatrous Papist, to believe in the consecration of bells, yet must I own to a weakness in believing that bells are of great use sometimes in the consecration of men. Pope Gregory the Great, in his forty-fifth Epistle, condemns a curious way of conversion. It seems that the Bishop of Clermont wanted to convert some thousands of Jews resident in his Diocese. With that view he gave them three days to consider, either to be driven from their homes or received into the Church. This was an illuminating argument, "for the third day," writes very gravely Saint Gregory of Tours, "their eyes were opened, they saw the truth, and were all baptized to a man." Now, Sir, I have no *such* confidence in the effect of a Church bell, but a very great one notwithstanding.

Yours in the Church.

JUBAL HODGES.

Subscriptions sent directed to "Care of Edward Hodges, M. D. 193 Hubert street, N. Y.

THE CHURCHMAN.

NEW-YORK, SATURDAY, AUG. 16, 1851.

Erastianism in the Church of England.

In our minds, this is the great evil which at the present moment afflicts the Anglican Church. It is this which frustrates the endeavors of her true sons, and renders so formidable the assaults of imperious Rome. It cankers and eats out the vitality and power of Church principles in the puny politicians and statesmen who at present guide the destinies of the British empire: and sad to relate prevails also among those who are set in the highest places of the Church.

We have an instance in point afforded by the speech of the Archbishop of Canterbury on Lord Redesdale's motion in reference to Convocation. It might have been supposed that on such a topic some lofty and ennobling sentiments would have been avowed calculated to rouse the flagging spirits of Churchmen, and animate their trust in the ever-present help of the Great Head of the Church. We might have expected some decided testimony to the right and the duty of the Church to settle its own disputes, and determine controversies of faith, as declared in the 20th Article; and if his Grace did not deem the present Constitution of the Convocation the most suited to the present necessities and emergencies of the Church, he at least might have shown in a way, and with a logic, becoming his high station, wherein it was defective, and how the defects might be amended. It is not to be supposed that what was confessedly imperfect 140 years ago, would be found adequate now to the emergencies of the occasion. This was confessed by the Bishop of London and Oxford, but their speeches were worthy of the subject, especially the admirable address of the latter.

But what said his Grace? Why, he waived all technical objections as possible to be overcome by whom?—by the Church? No—but *her Majesty's Advisers!* Pretty advisers these in things spiritual! Here is Erastianism at the outset, and a powerful weapon put into the hands of the Romanists. The Church of England, they may exclaim, is a State made Church,—how different from the freedom and elasticity of our own, in spiritual matters. The Archbishop may answer them if he can, on his principles.

He continues, that he fears the discussion of Church questions in a body of this kind. If it were to result "in the reconciliation of some conflicting Rubrics, or in supplying the deficiency of others, or even in the change of a few *obsolete words or questionable phrases*, the result would be little worth the cost of production." This is not spoken in a right spirit, we humbly conceive, for if serious inconvenience results from them, they ought to be amended. Conflicting rubrics and questionable phrases are serious matters, in the view of the orthodox and conscientious. But says he, they may go farther and touch the doctrine of the Prayer Book. This we do not believe would be the case, nor does the Primate seem to believe it, for he says immediately after, that if the doctrine were untouched, they might *pass a declaration impugning the late decision of the Privy Council.* Ah! ah! here we have the real point of

Mar. 1, 1851 — 1851 # 1042

objection. The decision of five lay lords and gentlemen, utterly incompetent to decide the question before them, is opposed to the *general sense of the Church*, and therefore the Church must be muzzled! Does His Grace think that this tends to strengthen the claims of the Church as a true branch of the Church Catholic, and weaken the claims of the Romanists?

But the Erastianism of the Primate is still more manifested by what follows. Convocation had for 100 years after the Reformation an uninfluential part in the settling of the Liturgy and Articles. They, forsooth, were chiefly the work of the King and Parliament, and were only *approved* by Convocation! Here, then, if he be correct in his facts, the Romanists have an additional argument, that the English Church is a Parliament-made Church with the Sovereign for its spiritual as well as temporal head, by the confession of its highest Bishop; and that confession is suicidal. He next asserted that the Canons of 1603 were not approved in Convocation by the Province of York, and were binding on the clergy *solely by the Royal authority*, but a writer in the *English Churchman* shows that they were expressly approved in March, 1606. This was a sad flaw in the Archbishop's argument.

He then adduced the contests in the Convocation of 1717, and its final prorogation by the King's command. But he did not mention that the independence of the lower House was nobly maintained in censuring the heretical writings of the Socinian Hoadley, who was a favorite at Court, and that to shield him, the King, a Hanoverian and Lutheran, interfered and stopped the meetings of the Convocation. This was to the honor of the Church: the disgrace of its oppressors.

He relied also on the opinion of Dr. Chalmers of the Scotch Kirk, who said of the *Presbytery*—"I dislike its atmosphere, though it is my duty to enter it and if possible to soften and transform it."—*Ergo*, the Archbishop dislikes the Convocation of the Church of England, and will not enter it "to soften and transform it." It is so bad and so quarrelsome, that it is hopeless to try: and the religious orthodox and spiritual-minded House of Commons, Lord John Russell's "*Magnus Apollo*," is fully competent for the purpose. It can pass an *Ecclesiastical Titles Bill* after much backing and filling, and THE CHURCH OF ENGLAND is safe! The ablest prints and soundest Divines in England look on all this with sadness, and lament with deep sorrow this most unhappy speech, and the degrading Erastian principles avowed in it. If that Church is indeed the mere creature of the State, what the State has made it may unmake; and it needs not the prophetic gift to foresee that in the temper of the times and with the prevalent desire for change and novelty, the days of the *Establishment* are numbered.

Mr. Prescott's Case.

We have inserted the communication of "A Certain Man," on this subject, not because we approve either of the principles avowed or of the manner of treatment, but because the objections made to the proceedings in the case may have occurred to others besides the writer. We shall at present merely throw out a few hints, and leave those who are able and inclined to ventilate the matter, to deal more at length with the points involved.

1st. Whatever theory may be entertained respecting a Bishop's rights and prerogatives in the abstract, or as warranted by the usage of the Church Catholic, it is very clear that where the Church in this country has restricted those rights, or directed specially the way in which certain powers may be exercised, those directions have to be obeyed. If the Bishop transcends the rules of Canons prescribed in these cases, he is violating his duty and cannot compel obedience.

2d. Whatever objections may be urged against the practical operations of the rules of legal science, it is certain enough that the rules themselves are founded in right reason. The Church, therefore, in several (if not all) dioceses has adopted them in the canons enacted for the trial of clergymen. The accused is *to be presumed innocent till he is proved to be guilty*, and the offences alleged are to be described with reasonable certainty of time, place and circumstances. In old times persons accused of murder or treason could not have counsel, and the grossest oppression was the result. The rule has therefore been changed for the benefit of the accused. It is well established among lawyers that no man is competent to try his own cause. Is it likely that a clergyman will be more successful? experience attests the contrary.

3d. Whatever opinions may be entertained respecting the wisdom and efficacy of the Canon of Massachusetts relating to trials, (to us it seems wisely framed) it is very certain that the Court was bound by it. Perhaps our correspondent might draw up a better one, but we doubt it. Now according to this Canon certain formalities are prescribed with great minuteness, and must be observed, to give the Court jurisdiction in the case. To say nothing of the previous steps, it is required that *proof of service* of the summons shall be given to enable the Court to pronounce the accused in default. No evidence is given, as the Canon requires, and yet they go on and sentence him! It needs no knowledge of legal "quibbles" to detect the injustice of such an act; plain common sense and ordinary acumen will see it, as though depicted with a sunbeam. These rules are provided for the benefit of the accused, and he cannot be blamed for availing himself of them.

4th. It is somewhat Utopian to talk of the "powerlessness" of Bishops and of the absurdity of apprehending "tyranny" from them. Events have showed in some Dioceses that they possess power enough to do considerable mischief, and to use their power harshly and unscrupulously. That the presbyters have, by the constitutional checks provided, been able to restrain these evil propensities, shows the wisdom of the rules provided by the Church. To entrust such men with the powers of *licensing* and *taking away licenses* at their pleasure would be tenfold worse than the evils now complained of. Could a man maintain and preach the doctrines of the Prayer Book under such a state of things? Could he teach Baptismal Regeneration or the Christian Sacrifice?—we very much doubt it.

5th. With regard to the action of this particular Court, it may be well to observe, that they had the game completely in their hands. All they had to do was to show that they had been duly appointed, and that the summons had been properly served, by means of the evidence required by the Canon. And where was the hardship of this? They promised, forsooth, that if the accused *would say* he had not had notice, or doubted the regular appointment of the Court, they would prove it, but the reply was a just one, that they were *to prove* these facts themselves, if required. Our correspondent, in the generosity and magnanimity of his soul, seems to think that all the priests of the Church are perfectly upright and just, and never to have heard of such a thing as the "*odium theologicum.*" But probably the "Respondent," or rather his counsel, were better able to decide on the spot what were the prospects of a fair and impartial trial, and what was the most advisable course for them to adopt. We may mention here that we have been reliably informed that Mr. Prescott was quite willing to waive the objections of form and go on with the case on its merits, but that his Counsel would not agree to this. It was (if we mistake not) the first case under the Canon, and it was desirable, and indeed imperative, that the course prescribed should be implicitly followed.

In conclusion, it is not easy to see, either in a legal or ecclesiastical view, what advantage Mr. Prescott has gained. He has been suspended for six months, as *in contumacy*, and if he does not appear and take his trial at the end of that term, will be *degraded*. That the sentence is unwarranted, seems plain enough, but how a remedy is to be obtained we cannot at present say. We should be sorry with our correspondent if no remedy should be left but a prosecution in a civil court for the infraction of civil rights, but "A certain Man" and all men must remember that the assailants of Mr. Prescott are stopped by their own acts from complaint or censure, should he take such a step. When the wretched schismatic, Sir William Dunbar, impleaded his venerable Diocesan, Bishop of Aberdeen and Primus of the Scotch Church, in the Court of Sessions in that country, loud were the plaudits of the *London Record* and its adherents both here and in England. In their view, therefore, it is perfectly right for a priest unjustly treated by his Bishop to seek his remedy by civil action, and they cannot wince or whine under the application of their own principle.

ALAPA AND THE PRESBYTER OF MASSACHUSETTS.—In our remarks on this controversy, in our last, we animadverted with some severity on the alleged admission of our correspondent. We supposed from the letter of the *Presbyter* (Rev. E. M. P. Wells) that the matter had been fully understood and settled between them. As we heard nothing from our friends on the subject, we were confirmed in our supposition. It will be seen from the following card, however, that the Presbyter has misunderstood the letter of *Alapa*, and that our strictures were written under an erroneous impression, which we much regret.

A CARD.

My attention having been called to a communication by Rev. E. M. P. Wells in the *Christian Witness* newspaper, of the date of August 1, 1851, relating to certain articles which have recently appeared in the "*New York Churchman*," signed "Alapa," and "Alapa junior," I regret to be obliged to state that it is calculated to produce a wrong impression. I endeavored in vain when this reverend gentleman first moved in this business, to procure an interview with him, in the hope that I might succeed in proving to him the hazard he ran in making and persisting in his demands for an investigation; and I now say with all honesty, that wherever the truth may be, it is quite certain that "Alapa," who in the highest sense of the term is a gentleman, would have made no statements whatever that were unsustained *by what appeared* satisfactory evidence. The letter communicating Alapa's name, was sent to me as his attorney for perusal, before it was delivered to Mr. Wells; and *so far from pronouncing "the charges" a joke, he expressly reiterates them*, though in a tone of pleasantry designed apparently to disarm a foolish resentment. It will be observed by the few persons interested in this matter, that Mr. Wells does not say *that Alapa avows his "changes" were intended "as a joke."* With the merits of this case, I have no concern. "Alapa" is my client, and Mr. Wells I have always regarded with feelings of respect. I regret the course which the latter has seen fit to pursue, confident that a cooler judgment would have induced him, if he had been wronged not to threaten the terrors of the law, but to forgive; and if not wronged, to confess, and sin no more. His *pity* or *hatred*, whichever may be the feeling he entertains towards "Alapa," will probably cause the latter no other sensation than sorrow at such an unnecessary display of human infirmity. The indulgence of churchmen is solicited, until "Alapa" can speak for himself, over his own signature.

P. OLIVER.

August 10, 1851.

☞ At the request of several readers in whose opinions we place great confidence, we have resolved to publish the Review of Mr. Mahan's recent work, by the Rev. E. Harwood. Our opinion of its ability and general soundness, agrees with theirs, and we are glad to have something so good to copy from the Journal in which it first appeared.

Foreign Intelligence.

The *Europa* arrived at Boston on the 5th inst., the Arctic at this port, on Monday morning last, and the *Africa* on Tuesday, at 7 P. M.

The prospects of another term for the French President seem unpromising. The Assembly, by a vote of 333 to 320, have passed a vote of censure on the ministry for improperly attempting to influence public opinion in the matter of the revision. In consequence they had offered their resignations, which Louis refused to accept. Some of his adherents say that if the popular will should demand it, his term shall be prolonged in spite of the Assembly and the Constitution!

The protests of France and England against the admission into the Federal Union of the non-Germanic Provinces of Austria were rejected by the Diet (Holstein and Luxembourg only voting for their admission) on the ground that the matter did not concern them.

The *Ecclesiastical Titles* Bill has passed through Committee and a final reading in the Lords. An amendment of Lord Monteagle excluding Ireland from the operation of the Bill was rejected by 82 to 17.

Mr. Salomons has been occupied in vain efforts to keep his seat, and the House of Commons in equally vain endeavours to keep him out. He has attended constantly, and both spoken and voted in defiance of rules and law. Lord John's resolution declaring him incompetent to sit, was carried on Friday evening, July 25, by 123 to 68; but his Lordship declined to say whether he would take any steps for a prosecution, which the claimant is courting. His Lordship is only decided when the opportunity is afforded for oppressing the Church or insulting a Bishop.

Dr. Carr, the Bishop of Bombay, is reported to have resigned his see. It is said his successor will be the Rev. John Harding, Rector of St. Andrews and St. Ann's, Blackfriars. He has the endorsement of the *London Record*, which is much to his disadvantage.

We learn from the *Toronto Church*, that the Bishop of Nova Scotia, the Rev. Dr. Binney, arrived at Halifax in the Steamship America on the 22nd July last. The *Church Times* says: "Much good to the Church is anticipated from the active oversight of her affairs in which it will be his province to engage."

DIOCESE OF EXETER.—We understand, on good authority, that a committee formed to commemorate the Exeter Synod, by raising a fund, to be called "the Synod Commemoration Fund," wherewith, if possible, to build the substantial and appropriate memorial (or a memorial so far as the fund may build it) of a Training College for the diocese, has already obtained the following names: Lay—Lord Clinton; Sir F. Rogers, Bart.; Sir S. Northcote, Bart.; Sir S. Glynne, Bart.; Hon. C. Lindsay; Mr. Justice Coleridge; A. Hope, Esq., M. P.; C. Crawley, Esq. Clerical.—Archdeacon Froude, Archdeacon Bartholomew; Hole, Coleridge, Woolcombe, Dornford, Oxenham, Prebendaries of Exeter Cathedral; Rev. J. Yonge, Rev. W. Scott, &c.—*Guardian.*

The Bishop of Oxford has forwarded the petition signed by one thousand members of Convocation and Bachelors of Civil Law of the University of Oxford (some time since printed in the *Guardian*), to her Majesty's principal Secretary of State for the Home Department. The petition was, it will be remembered, to the effect that her Majesty would be pleased to give her royal assent, that all questions touching the doctrine of the Church of England, arising in appeal, or in her Majesty's temporal courts, shall hereafter be referred to a Synod, and that the matter of doctrine recently questioned, in particular, might also be referred to the Church for settlement. Sir G. Gray returned an answer that the letter had been laid before the Queen.—*Guardian.*

Some months ago, a memorial addressed to the Archbishops and Bishops of the provinces of Canterbury and York, upon the present unsatisfactory state of the Law of Burial, was extensively circulated amongst the clergy. The result is, that about 4,000 of this body have attached their signatures thereto, and the committee who were charged with the management of it have presented it to the Archbishops and Bishops. No official reply has yet been given, but it is understood that many of the right reverend prelates have signified their unwillingness to attend to the requisition, and have expressed their approbation of its object.—*Morning Chronicle.*

The parish Church of Hawnes, in Bedfordshire, was re-opened on Thursday last for divine service. The whole of the fabric has been put into a thorough state of repair; and besides various alterations in the arrangements of the windows and porch on the South side, a new aisle has been added on the north, with a chantry and vestry beyond. In the interior open sittings have been substituted for the former pews throughout. The pulpit, which is made of Caen stone, stands on the south side, opposite to the prayer desk and lectern, which latter rests upon the chancel skreen. The chancel ceiling is richly polychromed; and the east window is filled with stained glass by Mr. O'Connor, as is also a beautiful wheel window on the eastern gable of the chantry, under which a new organ has been placed by Mr. Walker. The floor is laid down with Minton's Staffordshire tiles, of which there are some rich and beautiful specimens above and on either side of the altar. All the arrangements, both within and without, are extremely satisfactory, and reflect great credit upon Mr. Woodyer, of Guilford, who furnished the plans. At about eleven o'clock on the morning of the 17th, a procession formed at the National School-room, consisting of the clerks, churchwardens, and members of the choir, and some thirty of the clergy from the immediate neighborhood, arrayed in their surplices and stoles, who chanted the 68th Psalm on their way to the Church. The Rev. J. Pinder, Principal of the Diocesan College, Wells, preached in the morning. During the interval between the morning and evening services, the whole population of the village, amounting to nearly a thousand persons, was entertained at a plentiful repast by Lord John Thynne, the principal proprietor, who, in restoring and beautifying his parish Church, as well as in building a school, almost entirely at his own expense, has consecrated the first fruits of the property to which he has lately succeeded, and has herein set an example which it would be well for others to follow under similar circumstances.—*Guardian.*

MARRIAGE OF MISS TALBOT.—We find in the N. Y. Albion, a full account of this interesting ceremonial, taken from an English paper, which we insert for the gratification of many of our readers:

The marriage of Miss Talbot, whose confinement in the convent of Taunton was so long a subject of public discussion, and Lord Edward Howard, the son of the Duke of Norfolk, was solemnized this morning at the Roman Catholic Chapel in Warwick street, Regent street, before a large assemblage of members of the aristocracy and nobility. The marriage ceremony, which was accompanied by "low mass," in which Dr. Doyle, the bride's legal guardian, assisted by the Rev. Mr. Daniel and the Rev. J. Cotter, officiated, commenced at eleven o'clock, and did not terminate until twelve. The altar was prepared and decorated for the occasion, and had a very grand and imposing appearance. The railing usually surrounding it was taken away, and richly covered chairs and kneeling cushions for the distinguished bride and bridegroom, were placed immediately in front, while forms covered with the same rich material were ranged on either side. The galleries and body of the Chapel were crowded to excess, chiefly by elegantly dressed ladies, and the greatest anxiety was evinced to catch a glance at the countenance of the youthful bride, whose fate at one time was so much a matter of public curiosity and solicitude. In this, however, many were disappointed, as she wore over her head a richly embroidered veil, and looked towards the ground, as if too modest and timid to encounter the earnest gaze of those around. The spectators nearer the altar were more fortunate, and saw enough to convince them that there were great intelligence and personal charms concealed beneath the light lace covering. The bride was attended by six youthful and beautiful brides-maids, attired in white, several of whom belonged to families of distinction.

The Lord Chancellor, who by right of his high office, acted as parent and guardian of Miss Talbot, and had shown throughout an anxious desire to consult her happiness, was in attendance early, and in addition to honoring the ceremony with his presence, gave away the bride, to whose marriage with Lord Edward Howard, he gave his final consent on Saturday last. The Duchess of Sutherland also honored the youthful couple with her company, and looked almost as beautiful and fascinating as ever. We noticed also present, the Duke and Duchess of Norfolk, Lord Arundel and Surrey and Lady, Lord Camoys, the Marquis of Westminster, Mr. John Abel Smith, M.P., Mr. Stafford, M.P., and others. The service having concluded, the parties, preceded by the priests and acolytes, retired into the vestry, where the usual form of registration was gone through. This being completed, the bride, leaning on the arm of Lord Edward, left the vestry, and passing through the crowd in the body of the Chapel, amidst very cordial greetings, which she recognised by low bows, left by one of the doors in Warwick street, and entered the carriage waiting outside, and drove off at a very rapid pace, on their way to Arundel Castle, where it is supposed they will pass their honeymoon. During the whole morning, Warwick street was filled with carriages and crowded with mobs of people, whom the event had collected together.—*London paper*, 22d ult.

New Publications.

THE POPULAR CYCLOPEDIA OF BIBLICAL LITERATURE, condensed from the Larger Work, by JOHN KITTO, D.D., F.S.A., assisted by the Rev. James Taylor, D.D., of Glasgow. Illustrated by numerous engravings. Boston. Gould & Lincoln. 1851. pp. 800 (octavo.)

This large and well printed volume has been carefully abridged by the Editors from the larger work, for the benefit of general readers of the Scriptures, and has been carefully and for the most part accurately compiled. It contains a comprehensive account of the latest researches of Continental and British writers in reference to the geography, history, biography and criticism of the Sacred volume, and will be found a very useful help to its correct understanding. The information on the natural history of the Scriptures is also highly valuable; since much difficulty is felt by the reader in determining the nature and character of some beast, bird, fish or plant mentioned; and these points are satisfactorily elucidated. On the miracles there is a tendency to *Germanize*, as, e. g. explaining the "Star in the East" by the supposed conjunction of Jupiter and Saturn (!), and some of the explanations of Hebrew names are carelessly given. Thus "Rahab" does not mean "*Sea Monster*," but *proud* or *insolent*. In ecclesiastical polity and history, it betrays its Presbyterian origin, and is of course not to be followed.

HISTORY OF THE EMPRESS JOSEPHINE, by J. S. C. Abbott. Harpers. 1851. pp. 328.

The life of this celebrated woman is well told; and the strange vicissitudes of fortune she experienced, the amiable character of the subject, and the powerful influence she exerted on the fortunes of Napoleon and of France, give it all the fascination and excitement of a romance, while fidelity to facts is sedulously preserved.

THE GUIDING STAR, OR THE BIBLE GOD'S MESSAGE, designed to illustrate the 2d and 3d questions of the Westminster Catechism. By Louisa Payson Hopkins. Boston. Gould & Lincoln, 1851. pp. 260.

This little work is a series of conversations between a mother and her children on the internal and external proofs that the Bible is the Word of God, and they are well arranged and instructively written. The teaching on regeneration is not that of the Prayer Book, though unhappily some even among ourselves would see no defect in it. There is a failure to impress on the children what they were made in Baptism; a doctrine on which the late publications of our Sunday School Union are full and precise.

THE NATURE AND BLESSEDNESS OF CHRISTIAN PURITY, by R. S. Foster, with an Introduction. Edmund S. Jones, D.D. New York. Harpers. 1851. pp. 226.

This volume is written with much fervency and piety, and may be profitably read, for the force with which it inculcates the necessity and the blessedness of holiness of life and character. It inculcates, however, the views of Wesleyanism on these points: teaching the possibility of attaining perfection in this life, and a perfect freedom from sin; and making sanctification a gift of the Spirit, wrought by the act of the Holy Spirit, without man's co-operation, and bestowed only on some evangelical Christians. All this, of course, is very different from the system laid down in our form of sound words.

YEAST, a Problem, reprinted with corrections and additions, from Fraser's Magazine. New York. Harpers. 1851. pp. 292.

The author of this work is the Rev. Mr. Kingsley, who has been somewhat notorious of late by his advocacy of Christian Socialism. The book is designed to illustrate the fermentation of certain evil principles in the younger portion of English society, and a strange melange of false religion, unsound philosophy, misplaced love, poaching feats, madness, and suicide, is exhibited. It is certainly a powerfully written tale, abounding with passages of artistic effect, and wild excitement, and if the principles are not embraced, its perusal may be beneficial, to make people think of the trials and sufferings of the less favored of their fellow mortals, and the means to be devised to improve their condition.

We have received the EVERGREEN, *Sailors' Magazine*, and *Moravian Miscellany* for *August*.

Also, the Republished Quarterly Review for July, by Messrs. L. Scott & Co.; BRAITHWAITE'S MEDICAL RETROSPECT, published by Daniel Adee; and the MEDICO-CHIRURGICAL REVIEW, published by Messrs. R. & G. S. Wood. We hope to notice these next week more fully.

Nos 377-8-9 of *Littells Living Age* require our acknowledgments. They contain the usual well selected variety.

We return our thanks for the Journal of the late *Convention of* KENTUCKY.

Diocesan Intelligence.

For the Churchman.

VERMONT.—*Mr. Editor*,—At the last quarterly meeting of the Convocation of the Protestant Episcopal Church in the Diocese of Vermont, the Secretary was requested by vote of the members present to draw up an account of the organization of the Convocation, and to forward the same, with a copy of the Constitution and an abstract of the proceedings to the present time, for publication in the N.Y. Churchman, Calendar, and Christian Witness.

In accordance with this vote, the following is sent for publication, by your permission, in the Churchman.

I. M., Sec'y.

In the month of April last, several of the clergy of the Diocese, being such as were most accessible, were invited by the Rector of St. Stephen's Church, Middlebury, with the approbation of the Bishop, to meet in that Parish, for the purpose of holding religious services suitable for the improvement of the (then) Lenten Season, and to discuss the Expediency of organizing in the Diocese a permanent Convocational system. This proposal was responded to in such a way as made it evident that the need of such an organization was generally and very deeply felt: and at the time proposed, viz., the 8th of April, there assembled the following clergymen of the Diocese, viz., the Rev. Drs. Clap and Hicks, and Messrs. Hopson, Bailey, Putnam, Herrick, Johnson, and Mulchahey. Letters approving of the proposed organization were also received from several others who were unable to be present.

On the evening of the 8th, the Church was open for Divine service. Evening Prayer was said by the Rev. Mr. Putnam, and a sermon on Prov. iv. 18, preached by the Rev. Mr. Bailey. The next day, being Wednesday, at 10 1-2 A.M., Morning Prayer was said by the Rev. Dr. Clap; a sermon on St. John i. 51, was preached by the Rev. Mr. Herrick; and the Holy Eucharist was administered by the Rector of the Parish, assisted in the distribution of the elements by the Rev. Dr. Clap. At 2 1-2 P.M., Evening Prayer was said by the Rev. Mr. Putnam, and missionary (Diocesan) addresses were made by the *Rev.* Messrs. Bailey, Hopson, and Clap. At 7 1-2 P.M., *the* Church was again open for Divine service. Evening Prayer was said by the Rev. Mr. Hopson, and the Rev. Mr. Putnam preached on Heb. xiii. 14.

On Thursday morning, the clergy assembled at 9 o'clock in the Rector's study. The meeting having been organized by the appointment of the Rev. Dr. Clap as Chairman, and the Rev. Mr. Mulchahey as Secretary, was opened with appropriate Collects by the Chairman. The question was then proposed—Whether it be expedient that a permanent Diocesan Convocation should be organized: and after a full discussion—in which the necessity for such an organization and the advantages which might reasonably be hoped to result from it were considered—it was unanimously voted, to organize a Convocation, embracing, in its terms of membership, all the clergy of the Diocese. It was then, on motion, Resolved, that a Committee of three be appointed by the Chairman—himself being one—to draft a Constitution and By-laws. The following were appointed as the Committee, viz.: Rev. Dr. Clap, and Messrs. Mulchahey and Hopson: and then a recess of one hour was taken to enable the Committee to attend to the duty assigned to them.

The hour having expired, the Committee reported for consideration and adoption the following

CONSTITUTION.

ART. I. This Convocation shall be composed of the Rt. Rev. Bishop and all clergymen of the P. E. Church in canonical connexion with the Diocese of Vermont.

ART. II. The Officers of the Convocation shall be—the Bishop, ex-officio, President, a Secretary, and Treasurer.

ART. III. In the absence of the Rt. Rev. President, the Presbyter Senior by ordination present shall be President pro tem.

ART. IV. It shall be the duty of the Secretary to keep a Record of all the proceedings of the Convocation in a well-bound book, to conduct the correspondence, to give notice of the time and place of each meeting of the Convocation at least two weeks previous to the time appointed for such meeting, and to perform all other duties commonly appertaining to his office.

He shall also make a copy of this Constitution in the Record-Book on the minutes of the first meeting.

ART. V. It shall be the duty of the Treasurer to receive all the funds of the Convocation, and to disburse the same by order of the Convocation. He shall keep an accurate account of all monies received and disbursed, and shall make a written report of the same to the Convocation at every quarterly meeting.

ART. VI. The stated meetings of the Convocation shall be quarterly—in the months of April, July, September, and December—at such place, and on such days of the aforesaid months, as shall be designated at the previous meeting. The meeting in September shall be the annual meeting, at which time the officers shall be elected.

ART. VII. Special meetings of the Convocation may be appointed by vote of a majority of the members present at any quarterly meeting, or by the Bishop, at such time and place as shall be deemed by him expedient.

ART. VIII. The clergy assembled at each quarterly meeting shall constitute a quorum competent for the transaction of all business.

ART. IX. The objects of the Convocation shall be—1. Mutual counsel and encouragement of the clergy; 2. To excite and extend a missionary spirit throughout the Diocese.

ART. X. This Convocation, being designed in no way to interfere with the constituted authority of the Church, shall be subject in all its operations to the approbation of the Bishop.

ART. XI. This Constitution shall not be subject to alteration in any Article except at the annual meeting, nor unless such alteration shall have been proposed at least one annual meeting previous to its adoption.

This report having been read and accepted, article by article, the whole was finally adopted as "THE CONSTITUTION OF THE CONVOCATION OF THE P. E. CHURCH IN THE DIOCESE OF VERMONT," subject to the approbation of the Bishop. The Secretary was then directed to forward a copy of the Constitution, with an account of the proceedings and designs of the Convocation, to the Bishop for his examination; and, if approved by him, to notify all the clergy of the Diocese of the next meeting, to be holden in St. James's Church, Woodstock, on the 24th and 25th of July—the latter day being the Festival of St. James the Apostle. The Convocation then adjourned.

In the afternoon, Divine service was celebrated in the Church. The Rev. Mr. Johnson read prayers; and addresses were made to parents and to the teachers and scholars of the Sunday School by the Rev. Dr. Hicks, and Messrs. Putnam and Herrick. At 7 1-2 in the evening, the service was read by the Rev. Mr. Putnam; and the Rev. Dr. Clap preached a sermon, which, in its clear and impressive exhibition of "the truth as it is in Jesus," formed a most appropriate conclusion of a series of services which were both profitable and delightful to those who participated in them, and, we humbly trust, pregnant with important advantages to the Church throughout the Diocese.

[A report of the proceedings at the next meeting, which was holden in St. James Church, Woodstock, on the 24th and 25th of July, will be given next week.]

SAILING OF MISSIONARIES.—A very interesting service was holden on Thursday last, on board the barque *Oriental*, Capt. Dale, on the occasion of the departure of four missionaries, to join the mission of our Church, at *Shanghae, China.* This band of laborers, consisting of the Rev. Robert Nelson, Mrs. Nelson, the Rev. Cleaveland Keith, and Mr. John S. Poynts, will be a very important accession to the Mission under Bishop Boone, and will serve to encourage his heart and strengthen his hands, in the prosecution of the great work, which has been committed to Him, in that dark and distant land.

The services on board the ship were commenced by the Rev. Mr. Cooke, agent of the Foreign Committee, who, after reading a portion of the tenth chapter of St. Paul's Epistle to the Romans, made a short, but highly appropriate address. He was followed by the Rt. Rev. Bishop Eastburn, who addressed the Missionaries, about to leave home and friends, to enter upon the arduous and self-denying duties of a missionary life in a heathen land, in a few words, most happily suited to the interesting solemnities of the occasion. The Bishop then offered up prayers for the blessing of God, upon these brethren, in their journeyings upon the mighty deep, and upon their labors, in their new and distant home, whither they were going to preach the unsearchable riches of Christ. Bishop Heber's missionary hymn was then sung, after which the benediction was pronounced by Bishop Eastburn. There were present, of the clergy, the Rev. Dr. Vinton, Rev. Messrs. Clinch and Randall, of Boston, Rev. Mr. Horton, of Brookline, and the Rev. Mr. Woods, of the diocese of Maryland.

Mr. Poynts who is a brother of Mrs. Nelson, goes out as a Lay-Teacher. We understand that it is expected, that two more laborers will sail, in the course of the present year, to join this Mission. We rejoice at these indications of God's favor, in raising up laborers who are ready and willing to go forth, into these missionary fields. Shall not such tokens from above, strengthen the faith and quicken the zeal, of all who profess to be the disciples of Jesus, to pray more earnestly and to offer freer and more liberal sacrifices, in aid of the glorious work of spreading the Gospel throughout the world. Our church, in comparison with some religious denominations, is small, but she has the means of doing a hundred times more than we have ever done for the cause of Missions; all that our people want is the will, God has already given them the means.

We trust, that these brethren now tossed upon the mighty deep, will be remembered in the prayers of our people, when they assemble in their sanctuaries, upon the Lord's day, in the enjoyment of all the inestimable blessings of God's house, amid the comforts of home and the society of friends.—*Christian Witness.*

St. Paul's Church, Nantucket.—The recent visit of the Bishop to the Church in Nantucket, was an occasion of no small interest to the little flock of Episcopalians in this place. He was accompanied by the Rev. Mr. Lambert, of the Navy, and the Rev. Mr. Goodwin. The Morning Prayer was read by the Rev. Mr. Lambert, the sermon was preached by the Bishop, and the Holy Communion was administered by the Bishop, assisted by the Rev. Mr. Goodwin. A large number of apparently devout persons availed themselves of this opportunity of commemorating their Saviour's death upon the cross, and of feeding upon him in their hearts by faith with thanksgiving. The Rev. Mr. Goodwin officiated at Evening prayers, and the sermon was delivered to an attentive audience by the Rev. Mr. Lambert. Two persons were confirmed by the Bishop, and were addressed by him in words of affectionate and faithful counsel. Subsequently to the services in the Church, many of the Society met the Bishop at the house of the Rector, the Rev. Mr. Allen, and improved the opportunity to inform him more fully of their exertions in perpetuating this little church, and in asking his advice as to the future.—*Ibid.*

CLERICAL CHANGES.

The Rev. Jubal Hodges has received and accepted a unanimous call to the Rectorship of Saint Mark's church, Malone, Franklin co., New York. MSS. and papers will be directed accordingly.

The Rev. W. C. Crane has resigned the charge of Grace church, New Orleans, and accepted the Rectorship of St. John's church, Thibodeaux, Louisiana. Direct accordingly.

To Correspondents.

"A" and "Choralis" in our next.

☞ We in no case stop the paper for arrearages unless previous notice has been given by us. Subscribers missing their papers will therefore give us prompt notice, as they must have miscarried.

Notices.

☞ Mrs. O'Kill's School will be opened, for the return of her Pupils, on Tuesday, the 2d of September.

Aug 16-3t.

The Standing Committee of the Diocese of New York, give notice that they have requested the Rt. Rev. Dr. DeLancey, of Western New York, to perform Episcopal Services, in the following Churches, during the ensuing Summer and Fall, and that the Bishop has accepted the appointment, and may be expected in the several parishes on the days specified in the accompanying list. In naming the *hour* of Service, the Clergy are requested to have regard for the preceding and subsequent engagement of the Bishop. Half-past 10 o'clock, A.M., and 4 o'clock, P.M., until September, and then 3 o'clock, P.M., are suggested, unless other hours should be more convenient. It is expected, also, that facilities will be afforded for the Bishop's transit from point to point, when he is off the main routes of travel, and where public conveyances cannot be had, or are not available.

By order of the Standing Committee,
WILLIAM BERRIAN, President.
BENJ. I. HAIGHT, Secretary.

New York, May 15, 1851.

September.

Tuesday,	Sept. 2,	A. M.	Schenectady.
Wednesday,	" 3,	A. M.	Duanesburgh.
Thursday,	" 4,	A. M.	Cohoes.
		P. M.	West Troy.
Friday,	" 5,	A. M.	Waterford.
		P. M.	Lansingburgh.
12th Sund'y after Trin'y	" 7,	A. M.	St. Paul's Troy.
		P. M.	Christ, Troy.
Monday,	" 8,	A. M.	Hudson.
		P. M.	Stockport.
Tuesday,	" 9,	A. M.	Red Hook.
		P. M.	Clinton.
Wednesday,	" 10,	A. M.	Hyde Park.
Thursday,	" 11,	A. M.	Pleasant Valley.
Friday,	" 12,	A. M.	St. Paul's, Poughkeepsie
Saturday,	" 13,	A. M.	Wappinger's Creek.
13th Sund'y after Trin'y	" 14,	A. M	Fishkill Landing.
		P. M.	Fishkill.
Monday,	" 15,	A. M	Coldspring.
		P. M.	Phillipstown.
Tuesday,	" 16,	P. M.	Peekskill.
Ember Day, Wednesday	" 17,	A. M.	Sing Sing.
		P. M.	Tarrytown.
Thursday,	" 18,	A. M.	Greenburgh.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A stated monthly meet'g of the above Society, will be held at 69 Bond street, on Thursday evening next, the 21st instant, at 8 o'clock.

F. W. WELCHMAN, Rec. Sec.

☞ At the late Annual Meeting of the Board of Trustees of the General Theological Seminary, the subscribers were appointed a Committee for the execution of certain duties relating to the documents and publications of the Board. The Committee now advertise for any copies of the Addresses and Proceedings, annual and triennial, published by the Board *before* A.D., 1838; and request Trustees and others who have in their possession printed copies of said Proceedings which they do not wish to preserve, to transmit them, for the subscribers, to Mr. Daniel Dana, Jr., No. 20 John st., New York city.

A. BLOOMER HART,
EDWARD N. MEAD,
ABEL T. ANDERSON.

Aug. 9-4t (Church papers please copy till Sept.)

RELIEF FOR BROKEN-DOWN CLERGYMEN AND OTHERS.

Dr. Banning, of 16 Mercer st, takes this method of informing all Bronchitic, Dyspeptic and generally debilitated ladies and gentlemen, but especially Clergymen and Singers,—that, after travelling several years for investigation and experiment, he has perfected a complete System of Mechanical Appliances, by which, in conjunction with other rational and simple means, he is now prepared to give ENTIRE RELIEF to their sufferings; and that, for the immediate and great benefit to be derived from his directions and Supports, he refers to many distinguished public speakers and vocalists of this city.

Dr. Banning would also mention the fact, that the work, entitled "Common Sense," exposing the causes of, and teaching how to prevent and relieve Consumption, Bronchitos, Dyspepsia, and Chronic Weaknesses generally, may be had at his office, where he remains for consultation on these topics, from 9 A.M. to 5 P.M. my 3—3 m

Acknowledgments.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Aug. 5, the following contributions, viz.:

So Ca General, 64c; Columbia, Trinity, 24 25; Cheraw, St Davids, 20; Trinity, Edgefield, 10; Muncey Pa, St James, half 11 2; Ladies of St Peters, Clarksboro', NJ, Af, 10; St James, Bristol, Pa, 17 41; Estate of Hanford Smith, Newark, NJ, 209 12; Trinity, Toledo, one-third 5; "G H," Pottersville, NY, 1; a friend to African Mission, NY, 100; St Pauls, Troy, Easter offg, 66 20; Ogeechee Mission, Geo Fem Sch Bg Fund, Chi, 15; SS St Johns, Savannah, Chi, 12 50; do Af, 10; SS St Georges, Beekman-st, NY, 1 25; Col Smith, Lexington, Va, Fem Sch Bg Fund, 10; Jubilee coll in Va, (in addition to amount alreany acknowledged), through C F Lee, Esq, 1366 84; St Michaels, Bristol RI, Lad Ben So, F S B Fund, Chi, 50; Mediator, Phil, Chi, 13; a lady at Brownsville Pa, thankoffg F S B Fund, Chi, 2 50; Miss Meet'g Alex'a Va, half Af, 45; Christ, Alex'a, Af, 10; do Gen, 20; do Mrs W G C, Ed Chi, 12 50; St Johns, Geo'-town, DC, W G Ridgely, Esq, Ed 2 chil, Chi, 50; Bellefonte Pa, SS St Johns, Ed Af, 5. Total, 2088 23.

JAMES S. ASPINWALL,
Treasurer For. Com.,

New York, Aug. 11, 1851. No. 86 William-st.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since July 29, viz:

Zion ch, Greenburgh, NY, 5; Christ, Pottstown Pa, 16 85; St Gabriels ch, Morlattin, Pa, 3 15; St James, Newtown, 8 14; thro' E Wilcox, Esq, R A in Penn, St James, Muncey, half 11 2; St. James, Lancaster, for missions in Bishop Kemper's jurisdiction, 40; Christ, Raleigh, NC, 30; Trinity, Toledo, O, 5; W J Burney Dubuque, Iowa, half 4 50; Christ ch, Alexandria, Va, 10; SS Christ ch, Savannah, Ga, 3; New Windsor, St Thomas, NY, 21 22; Christ, Oyster Bay, for Or, 30 50. Total, 188 49.

P. S.—The acknowledgment of $20 from Christ ch, Lexington, Ky, was a typographical error, it should have read $30.

THOMAS N. STANFORD, Treas.,

New York, Aug. 12, 1851. 137 Broadway.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 9th inst.

Ch of Ascension, Rev G T. Bedell, 70; Mrs H Suydamp, sub, 5; Tithe fees, 1 50; St Marys, in the Highlands, Rev R Shaw, 5.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.

New York, Aug. 12, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 29th inst.

Rt Rev Geo W Freeman, to constitute himself a life member, 10; Rev A F Freeman, to constitute himself a life member, 10; Mrs H Suydamp, sub, 5; S M Hitchcock, sub, 2; Zion ch, Wappinger's Creek, Rev G B Andrews, 2. Total, 29.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,

New York, Aug 12, 1851. 20 John street.

THE MARINER'S HOME,

(North River.)

The undersigned gratefully acknowledges the receipt of $5 from H; 5 from S C D, Van Bokelin, and 58 from E K & C for the Home. The latter sum to be appropriated to the purchase of books for the Library and cases of distressed Seamen.

The undersigned earnestly solicits aid to meet the arrearage of rent already due, and he hopes that the friends of the Sailor will not suffer us to become embarrassed in our work for the want of a few hundred dollars to pay the rent of the house as it falls due.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 74 Beaver-st.
Ed. Haight, 68 Maiden Lane.
Committee.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Aug 9, 1851.

Bishop Freeman acknowledges the receipt of $25 from the S School of St. Luke's Church, Rochester, for the benefit of Sunday Schools within his jurisdiction.

August 12, 1851.

LITTELL'S LIVING AGE, No. 379, 12½ cents.

CONTENTS.

1. Hartley Coleridge, [Christian Remembrancer.
2. Margherita Pusterla, Do.
3. Great Britain and America, [Times.
4. Impending Disaster in Europe, [Morning Chronicle.
5. Prussia and Russia, [Times.
6. Census of Great Britain and the United States, [Do.
7. Census of Great Britain, [Morning Chronicle.
8. English Church and American Bishops, [Do.
9. Brazil and the Slave Trade, Daily News.
10. German Pilgrimages to London, [Der Freyschutz.
11. New Hospital for Diseases of the Chest, [Spectator.
12. Mr. Greeley and the British Anti-Slavery Meeting.
13. Proposed Meeting on Copyright, [Examiner.

With poetry and short articles.

Published weekly at six dollars a year by

E. LITTELL & CO., Boston.

And sold by DEWITT & DAVENPORT, Tribune Buildings New York.

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,

No. 11 Wall Street.

THE FUNDS of this Company, on the 1st August, 1851, amount to over

$1,300,000,

and the annual income is now about $550,000—CHARTER PERPETUAL.

This Company commenced business in May, 1845, and the success attending its operations is unprecedented.

The plan is Mutual, all policies for the whole term of life, participating in the profits, after the payment of the second premium.

Dividends of profits are declared on the 1st of January annually, and all dividends over the sum of $200,000, (which must always remain with the Company as a contingent fund, in addition to the Reserve Fund) are paid to the insured in their regular order.

Parties insuring for the whole term of life, are allowed to give their notes bearing interest at 6 per cent. for one half the annual premium, when the amount is $50 or over.

Persons who desire, may pay quarterly or semi-annually.

No risk is taken exceeding the amount of $10,000.

All who have paid their full premiums in cash, may receive the scrip of the Company, upon which they can obtain two-thirds at any time, the balance to be paid when the dividend of the year for which the scrip was issued is redeemed.

The affairs of this Company, prior to every dividend, are subjected to a rigid mathematical examination; and the greatest care is taken to secure the safe investment of its effects.

Prospectus and annual statements furnished upon application at the office. The Medical Examiner attends at the office daily from 1½ to 2½ o'clock.

Dr. James Stewart, M.D., Medical Examiner; Residence No. 3 Abingdon square.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
JOS. L. LORD, Agent.
B. C. MILLER, Secretary.
L. C. GROVER, Counsel. Aug 16.tf

A LADY, who has completed the course of instruction in a distinguished Female Seminary, and has had several years' experience in teaching both at the North and the South, desire to engage as teacher. In addition to the branches of an English Education, (including the higher Mathematics &c.) she will give instruction in the Latin and French languages. A family or small select school preferred. Satisfactory references will be given.

Address Miss M. L. T., 44 Carmine st. New York.

August 16-3t$

A TEACHER WANTED.

WANTED IMMEDIATELY, a Teacher competent to take charge of a Church School, under the supervision of the Rector. A person well qualified to give instruction in English and Classical studies, who is a graduate of some college, and has had experience in teaching, may hear of a desirable situation, by making application to

JOHN L. WATSON,
Rector of Grace Church, Newark,
New Jersey.

Aug 16-3t

A LADY OF EDUCATION, capable of taking charge of a Church School of young Ladies, some twenty in number, in this city, may hear of a desirable situation by addressing a line, pre-paid, to XXX. Union Post Office, New York. Aug 16-2t.

Poetry.

National Thanksgiving.

BY MRS. E. O. KINNEY.

Tell me, O Muse! if yonder punctual sun
Greets with his universal beam
An earthly sight so fair to look upon—
One that so pure—so worthy Heaven doth seem,
As a great people of all sects, all ranks,
In the sublime employ of giving thanks?
Or, does high Heaven a savor smell more sweet
Than grateful incense from the general heart—
That smoke in which the breaths of millions meet—
To which the humblest soul may lend a part?

Praise! the first note that charmed the Universe—
With whose glad melody the concave rang
When morning stars together sang!
May we then, in these later years—
Unblamed may human tongues rehearse
The music of the spheres?
Oh, hail the privilege! the *day* that brings
For man's divinest thought celestial wings—
That gives to grateful impulse flight
Up to the Fount of life and light—
The Source of every earthly good—
The moving soul of gratitude!

But, ah, th' exhaustless theme of praise
Outswells all limits and all lays!
Oh, for the harp that Israel's songster swept,
Whose tones sublime,
To Inspiration's lead majestic stept,
And with Heaven's bounty ever kept
Harmonious time!
"Give thanks! give thanks!" that bard inspired yet cries,
"Give thanks!" all Nature with one voice replies;
This swelling heart alone
For full expression vainly tries,
Awaking no responsive tone
Meet to convey th' emotion to the skies;
The song of praise which it uplifts,
An insect's whisper seems by life's great gifts;
But thanks to God All-wise!
Feeling that here the feeblest voice can raise,
Full utterance shall find in Heaven's eternal praise.

[N.Y. Literary World.

Selected Matter.

SEVENTH ANNUAL REPORT of the Board of Managers of the *Protestant Episcopal Church Missionary Society for Seamen*, in the City and Port of New York. Read at the Annual Meeting of the Society, April 21st, 1851.

The Board of Managers of the Protestant Episcopal Church Missionary Society for Seamen, in submitting their seventh annual report, have little to present of a new character. The Mission has pursued the even tenor of its way, sustained as heretofore by the ready liberality of Churchmen; and we would here reverently record our thankfulness that He who has promised that the abundance of the sea shall be converted unto himself, has smiled on his servants, and prospered the work of their hands. We have not to mourn the loss by death of any of our laborers, nor has any untoward event befallen us. Our two Missionaries have continued to labor zealously, in faith and hope and charity, among those to whom they are sent with the Gospel; and have reported to us many instances in which the gentle dew of its divine influences has descended upon the hearts of seamen, cleansing away their grosser errors and disposing them to seek a thorough renovation at the fountain of living waters. God has both favored us in outward circumstances, and blessed us in spiritual things, and has permitted us to see fruits from the plantings of this Mission, ripening into mature Christian character and preparation for heaven.

Still, we are not satisfied with the progress made in bringing seamen under the influence of the Mission. While our Churches are not always filled on Sunday, there are in the city many of the hardy wanderers of the ocean who are not stirred up to seek the knowledge of the Great God and their Saviour, nor drawn to join in the humble worship of the penitent and lowly in spirit; men, who deeply need the illumination of such knowledge, and the softening of such worship; unto whom there is no hour of prayer, no mood of penitence, no joy of sin confessed and pardoned, no sweet hope of a final rest from all their toils and perils on the heavenly shore. To many of these the Lord's Day is little known as a sabbath for religion; and while they seek recreation on board their vessels, or stroll listlessly along the wharves, the personal invitations of our visiting committees bring a part only, and these often with laggard feet, into the doors of our chapels. We deeply regret this; and we mean not to desist from efforts to give the blessings of the Word, ministered by our chaplains, to as large a number of seamen as possible; and herein, as in all our Missionary wants, we earnestly pray, and praying hope, for the Divine favor.

The hindrance to the sailor's reformation which have been noticed heretofore, continue in force, somewhat modified, but still mighty and pernicious. When he would turn to the ways of virtue, there are lions in his path; and he can hardly set foot on our shores and avoid the nets and snares which the arch-enemy has prepared for his destruction. No wonder that these men of laborious and hazardous life, and of hard fare, when returned to the land, at full leisure, and flush with the means of enjoyment, should incline to gaiety, and be little prone to seriousness. It is their holidaytime, and the pleasures cast in their way are mainly such as corrupt and heathenize their minds. Yet such is the only time when we can gain any access to them; and we must take the opportunity we have, when the sailor is in port, to bring him to the cross of Christ. Here is needed patience, and "the faith of the saints." To overcome these difficulties, and at the same time to deal successfully with the prejudices and habits of a sailor's shipboard education, requires the wise and unceasing efforts of persons warmly interested in his reformation, and animated with the desire to see him redeemed by the power of God's grace, associated with the followers of Christ, and carrying with him, in his visits to other shores, not only the civilization of his own country, but the influence of Christian character. We would not have the nature and extent of the difficulties overlooked or forgotten. Much has been done by benevolent and liberal shipowners for the personal comfort and moral elevation of seamen on shipboard, by banishing intoxicating drinks, and by introducing libraries into the forecastle, and bettering the accommodations there;—a work of true and noble humanity, which treats the sailor as a brother-man, worthy of fraternal sympathy. Yet these ameliorations of his lot at sea, have their chief value in their tendency to prepare the way for the entrance of the words of eternal life, and they need to be followed closely by faithful religious teachers who will be instant in season and out of season, and to be fostered by the care of those for whom the seaman perils his life, and also perils—often truly risks—his soul. The Bible, the Prayer Book, and religious tracts, must be put into his hands, and he must be followed, when there is opportunity, to his haunts, and brought under the power of personal conversation and manifested desires for his redemption. The mighty means of earnest and constant prayer in his behalf must be used and confided in, and all the armor of a Christian soldier must be worn by one who would conquer the children of the sea, and bring them under the dominion of our Lord. Merchants universally must be induced to remember that their responsibility for the sailor is something more than for the wages they pay him, and Christians of every caste must be reminded that God "hath made of one blood all nations of men," and they are not authorized to stand aloof from any man, or abandon him, however desperate his spiritual condition, or frightful the obstacles to his conversion.

While we would that these things might duly impress the members and patrons of this Society, and the Church at large, we invoke upon ourselves the access of a more fervent zeal and interest in this sacred cause. May He from whom all good desires proceed, grant to you, and to us, that abundant faith and that aggressive Christian energy, which combined, are the indispensable qualifications for this work. Then may we hope that the generous, open, and impulsive character of the seaman, will cease to be his ruin, and become a means of his salvation.

Among the indirect means used through the agency of the Society, is the private enterprise of one of our Missionaries, and a few gentlemen voluntarily associated with him, in establishing a "HOME" for seamen on the west side of the city, near the North River; for the details of which, and its success and usefulness, we refer to his own report and his previous publications on the subject; and we commend the establishment to your consideration and regard.

Your Board made an attempt in January last, to reduce the expense of wharfage for the Church in the North River, by applying to the City Corporation for a lease, at low rent, of sufficient space for its accommodation, upon the property of the city at the foot of Dey-street; and we entertained hopes, from the favor of some members of the Common Council, that the usefulness of the Mission, as affecting public and private interests, would ensure the success of the application. But the competition for occupation of the slip for business, frustrated our design.

It is with great pleasure that we report that the pecuniary affairs of the Society, have been for the most part in a sound condition during the past year. Our obligations have all been met with reasonable punctuality; notwithstanding a diminution of the list of annual subscriptions.—The present permanent subscribers are 290 in number, and their yearly subscriptions amount to $980. Of these, 2 subscribe $1 each; 128, $2 each; 4, $3 each; 104, $5 each; 1, $10; and 1, $20. We respectfully urge the increasing of that list, by inducing all who value the Mission, and have means to strengthen and enlarge it, to pledge their support, and enable it to extend its operations as opportunity may offer. There is now an opening to which our attention has been drawn, in the quarter of the city between Whitehall and the foot of Wall-street, where there is a great body of seamen and boatmen, lying too remote from the chapels to be induced to attend them. It is believed that the introduction of a religious service, at some convenient point, may do much to put an end to the dissipation, idleness, and gambling, by which the sabbath is now desecrated there, and to call the thoughtless and profane, to the sober influences of religion.

The distribution of books on Sundays at the chapels has been continued during the year, and this means of saving benefit to the souls of seamen has maintained the prominence for efficacy, which has always hitherto been accorded to it; and we cannot urge it too strongly upon the liberality of our patrons. We are indebted to the New York Bible Society, The American Tract Society, The Protestant Episcopal Society for the Promotion of Evangelical Knowledge, The New York Bible and Common Prayer Book Society, and the Episcopal Sunday School Union, for liberal supplies of Bibles, Prayer Books, and Tracts; for which we desire them to accept our thanks.

For the details of the Mission, we refer to the reports of the Missionaries. From these it will be found that during the year, 62 persons have been baptized in the chapels; 28 have been confirmed, of whom 18 were sailors; and 42 have been added to the number of communicants.—The average number of persons receiving the communion at the chapels during the year, has been about 70.

One event of the past year, not yet mentioned, has given to your Board peculiar pleasure. It is the organization and establishment, in aid of our Society, of a kindred body among a younger class of persons. This was a spontaneous movement, and first came to our notice through a communication from the Secretary of the new society, announcing its wish to be received as an auxiliary, and furnishing copies of its Report and Constitution. "THE AUXILIARY PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK," was thereupon duly recognized and adopted. It is gratifying to find among the members and officers of this Association of our zealous juniors, the sons of some who have long served in this Board. Well may the Church exult in hope, and bear the dew of perpetual youth, while her children thus early show themselves a people willing in the day of the Redeemer's power.

In thus closing our record for the year, we again commend the Mission and all who partake of its labors, or contribute to its support, to your pious favor, and to the blessing of Him who commanded that the gospel be preached in all the world, and to every creature.

Erom the London Times.

Extraordinary Marriage Case.

The proceedings which we have lately had occasion to report at some length in a matrimonial suit, brought by appeal from the Court of Arches to the Queen in Council, and argued before the Judicial Committee, have disclosed some facts of so peculiar a character, and touched upon several principles of so general an interest, that we shall briefly recapitulate the whole transaction in this place. The Rev. Pierce Connelly and his wife Cornelia Augusta Connelly, the parties in this case, are natives of the United States of America, born at Philadelphia, of American parents, and they were married in that city in 1831, being at that time members of the Protestant Episcopal Church in America. Mr. Connelly was then appointed Rector of the Church of Natchez, in the State of Mississippi, where he proceeded to reside until the month of October, 1835. At that time, however, the Rector's wife became a convert to the Roman Catholic faith, and was received into the bosom of that Church. Mr. Connelly himself was desirous of considering and determining the points in controversy between the two churches more fully in Europe, and with that view he undertook a journey to Rome with his wife. They arrived early in 1835, and on the following Palm Sunday, he too was received into the Roman Catholic Church.

The converts soon after returned to the United States, and settled in the State of Louisiana, where in 1840, they formed the design of living apart with a view to Mr. Connelly's obtaining orders in the Church of Rome. After another journey to Rome, undertaken by the husband alone, and another journey to Louisiana, in 1843, they both proceeded to fulfil these intentions, and again reached Europe in the month of December of that year. A petition of Mr. Connelly was addressed to Pope Gregory XVI. and referred by him to the Cardinal Vicar-General and Judge Ordinary of Rome, who pronounced in effect (as is contended by Mrs. Connelly) a sentence of separation accordingly. In April, 1844, Mrs. Connelly became a nun in the convent of the Sacred Heart on the Monte Pincio, and Mr. Connelly received the first clerical tonsure, and assumed the dress of a Romish ecclesiastic. In the month of June, 1845, Mrs. Connelly bound herself, with the concurrence of her husband, by the following vow, which we can give in no words but her own:—

"Almighty and Eternal God, I Cornelia, the lawful wife of Pierce Connelly, trusting in Thine infinite goodness and mercy, and animated with the desire of serving Thee more perfectly, with the consent of my husband, who intends shortly to take holy orders, do make Thy Divine Majesty a vow of perpetual chastity, at the hands of the Reverend Father Jean Louis Rozaven, of the Society of Jesus, delegated for this purpose by his Eminence the Cardinal Vicar of his Holiness for the City of Rome, supplicating Thy Divine goodness by the precious blood of Jesus Christ to be pleased to accept this offering of Thy unworthy creature as a sweet smelling savor: and as Thou hast given me the desire and power to make this offering to Thee, so Thou wouldst also grant me abundant grace to fulfil the same—Rome, at the convent of the Sacred Heart of Jesus, on the eighteenth of the month of June, in the year one thousand eight hundred and forty-five.

"So it is—Jean Louis Rozaven, of the Society of Jesus—So it is—Pierce Connelly—Victorine Bois, of the Sacred Heart of Jesus—Loide de Rochequaire, Rse. of the Sacred Heart of Jesus."

From the period last mentioned until May, 1845, Father Connelly and this Reverend Mother (as they were now called) continued to reside in the religious houses in Rome, to which they respectively belonged. But at that period, Lord Shrewsbury brought Mr. Connelly to England as his private chaplain, and the lady also came to England, where she became, and we believe now is, the Superioress of a community of religious women, under the title of the "Congregation of the Holy Child Jesus," at Hastings, in Sussex, having brought with her from Rome, rules for the government of this community. Subsequently, however, and at some time in the year 1848, Mr. Connelly quitted Lord Shrewsbury, Alton Towers, and the Romish Church. He appears to have renounced the opinions, the costume, and the obligations which that Church had imposed upon him; and after a personal attempt to reclaim his wife from her convent, this gentleman proceeded to institute a suit for the restitution of conjugal rights, in the Court of Arches.

Mrs. Connelly put in an allegation in this suit, in which her claims to separation were strongly stated on grounds of conscience and humanity: but many important matters in the case, especially the question relating to domicile, were not raised. The Dean of Arches rejected this allegation, altogether, as an insufficient defence. From this decision an appeal was had to the Privy Council, which decided, after two day's argument, that Mrs. Connelly's allegation should be reformed, so as to plead the law of Pennsylvania, where the marriage took place, and the domicile of the parties at Rome, where it was interrupted; so that if these points are raised the case may come up for further discussion in the Court of Arches in a new shape.

Without entering into the legal technicalities, or still less the religious considerations mixed up with every part of this singular case, there is one fact which must strike every reader. These persons are in no degree connected with this country, either by birth, marriage, domicile, or profession. Their marriage, celebrated in Philadelphia, as between American citizens, has all the character and incidents of a marriage in that State, whatever they may be, for nothing is more established than the principle that the *lex loci contractus* governs marriage in all courts Christian. So, again, their separation may or may not have been a valid decree of separation by the competent authority in Rome, and may, as such, be recognized by the Courts of their native country.

It is not as persons united by an English marriage, or permanently amenable to English laws, that this question can be discussed; for although any foreigners or aliens may undoubtedly claim the assistance of our courts to protect or restore their personal rights, it is not possible to hold that such rights are to be placed higher in this country than they would be by the laws that called them into being. The validity of such a marriage at this time would seem, therefore, to fall within the provisions of the law of Pennsylvania, whatever they may be, just as the validity of a Scotch marriage or divorce, if raised in this country, as it often has been, must be determined according to the law of Scotland. This appears to have been the view adopted by the Judicial Committee of the Privy Council, since that Court ordered the law of Pennsylvania to be brought under consideration; and a new turn was thus given to the question, somewhat more favorable to Mrs. Connelly's position than it could have been had the marriage in question been to all intents and purposes an English marriage.

It is important to remark that, whatever may may be the effect of such an interposition of the See of Rome in marriages contracted in those States of America where the law recognizes and facilitates divorce for various causes, nothing has been alleged in this cause to countenance for an instant the monstrous doctrine that the act of any foreign Court, spiritual or civil, could annul or suspend the obligations of an English marriage. Least of all could it ever be admitted by any British judicature, that a lawful separation of married persons of this country could be pronounced by the See of Rome on mere religious grounds, giving the sanction of the Church to a personal arrangement, and setting up a pretended case of conscience against the prior and not less sacred obligation of marriage itself. On that point we entertain no apprehensions; and if the law should be found not to reach the present case, it is because the parties are really amenable to foreign laws more favorable to divorce than our own. But when the Cardinal Ordinary of Rome assumed this extraordinary power of abrogating Mrs. Connelly's marriage vow, he probably did not consider whether the marriage in question was American or British, and this case demonstrates that the spiritual power of Rome may, under pretext of liberty of conscience, be intruded into matters of an essentially temporal character, affecting marriage, legitimacy, and even criminal justice. This intrusion on such grounds is in the highest degree dangerous, and any such excess of power tends to deprive the Romish judicature not only of the obedience due to Papal authority, but even of the respect paid to all foreign courts of law by the comity of nations.

POPERY ABROAD.—*Concordat with Tuscany.*—The newly concluded Concordat between the Pope and the Tuscan Government, dated April 25, 1851, provides that the ecclesiastical authorities shall be perfectly free in the exercise of their sacred office, and in their communications with the Pope, and that the lay authorities shall aid them in the protection of morality and religion, and in the maintenance of the Episcopal authority. It gives to the Bishops the censorship over works treating *ex professo* of religion, and the right to warn their flocks against any book they may consider contrary to religion and morality. It admits the right of lay tribunals to take cognizance of civil cases relating to the persons and property of ecclesiastics, as also to the property of the Church; but all cases relating to the faith, the sacraments, and other matters belonging to the spiritual jurisdiction, are reserved to the ecclesiastical authorities. The ecclesiastical tribunals are to take cognizance of matrimonial cases as to the validity of the bond, but lay tribunals may judge the civil questions connected with such cases. The Holy See consents to let ecclesiastics be tried by lay tribunals in criminal cases and for minor offences, not connected with religion; but if condemned, they are to suffer their penalty in distinct prisons, purposely set apart for them in the prison establishments of the State. The ecclesiastical tribunals are to take cognizance of religious crimes, such as apostacy, heresy, schism, simony, the profanation of sacraments, &c., and pronounce canonical penalties, the execution of which shall be claimed by the Bishop from the lay authorities. Church property is placed under the control of the Bishops and Rectors, and in case of vacancies under the management of a mixed commission of Priests and laymen, the proceeds during the vacancy to be applied to the Churches of the Grand Duchy.—*John Bull.*

REPORT FOR JULY, of the New York Life Insurance Company, 106 Broadway. This institution during the month of July, 1851, has issued One Hundred and Ten policies, viz:

To Merchants	31	To Manufacturers	14
Lawyers	2	Mechanics	4
Clerks	12	Agents	4
Farmers	6	Clergymen	4
Ladies	1	Machinists	
Physicians	5	Public Officers	7
Hotel Keepers	1	Others	11
Builder	1	Planters	3
Dentists	2	Navigators	4
Printers	2		
	68		47
Total for the month,			110
Whole number of policies issued by the Company,			7305

Accumulated capital,

$360,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

PLINY FREEMAN, Actuary.
MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

FAMILY SCHOOL, UTICA.

REV. P. A. PROAL, D.D., RECTOR; MISS MARY PROAL, PRINCIPAL.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.

BALDWIN & MANY,
July 26-tf 49 John st, corner Dutch.

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.

MILLER, COATES & YOULE,
July 26-6m 279 Pearl st., N.Y.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

PURE WINE FOR SACRAMENTAL USE.

WINE, whatever may be its quality, sweet or dry, strong or weak, white or red, if it be the juice of the grape alone, after due fermentation, without the admixture of brandy, is what may be properly termed PURE JUICE.

To meet the difficulty stated to exist with regard to procuring such wine for this purpose, the subscriber has made arrangements by which he is at all times prepared to supply it in any quantity required, whether in cask or bottle. The descriptions suited for COMMUNION use, is Madeira or Malmsey, the former is dry, and the latter sweet.

WINE FOR MEDICINAL PURPOSES.

It may not be out of place to remark, that all wines for this purpose, should be of the best kind, perfectly mature, free from acidity, and not too old. The stimulating and some of the vinous properties most desired in such cases, will have been deprived of a part of their activity in case the wine is extremely old. Port, Sherry and Madeira are considered the most suitable for this purpose.

The smallest quantity can be sent with perfect safety to the most distant parts of the Union.

THOMAS McMULLEN,
June 21-3m 10 Wall street, N.Y.

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer - - - - - -	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers -	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing - -	"	6 00
Lloyd's Catechism on the Evidences of the Bible - - - -	"	2 50
Church Catechism - - - -	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy and Psalms, and Hymns, stiff covers - -	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds - - -	"	2 00
Questions on the Book of Commmon Prayer	"	2 00
Collects from the Prayer Book - -	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects - -	"	20 00
Epistles and Gospels from the Prayer Book - - -	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers - -	"	8 00
Manual of Oral Instruction upon the Bible - - -	"	2 00
The History of our Blessed Lord, in Easy Verse - -	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION:

"QUESTIONS ON THE BOOK OF GENESIS," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

THE CHURCH CATECHISM SIMPLIFIED BY QUESTION AND ANSWER; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

SCRIPTURE READING LESSONS FOR YOUNG CHILDREN, Part I. $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to brnig back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a youd heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9-tf 67 McDougal st.

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.

Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if, not superior to any other establishment and at fair prices.

April 20, 1850—tf

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm. W Olssen, A. M., will open a Boarding School for Boys in the town of Scarsdale, Westchester county, N. Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co., 200 Broadway. April 19-tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order,

ANDREW MENEELY.
West Froy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

ACCUMULATED FUND $1,082,618 08.
STATEMENT OF THE
"Mutual Benefit Life Insurance Co.,"
August 11, 1850.

Balance January 1st, 1850		$935,994 90
Deduct for losses then unpaid		40,350 06
		895,644 96
Received for premiums to Aug. 1, 1850	$281,808 20	
" " interest " "	29,581 36	
	311,389 56	
Paid losses, expenses, and for purchased policies	$84,581 75	
Paid on dividends, 1847 and 1848, and interest do	39,834 69-124,416 44	—186,973 12
Nett accumulated fund,		1,082,618 09
ASSETS.		
Cash on hand	6,941 34	
Bonds and mortgages	375,889 45	
Real estate	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies	664,043 47	
Loans on scrip	6,015 01	
Paid at agencies, and in course of transmission.	12,760 70	
		1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L. LORD, Agent, New York.
Sept 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. Ae respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, 5nd the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, nawely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST., has constantly on hand *Church and Parlor Organs* of Gothic and Grecian designs, of the following descriptions:

No. 1.—A Swell Organ, with 12 Stops and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—A Swell Organ, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No. 4.—A Swell Organ, with 4 stops. 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two sets of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with stops, two sets of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV. P. L. JAQUES, Rector.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestan Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

President:
JOHN T. ADAMS, 87 Wall street.

Vice-Presidents:
ISAAC F. COX, 30 South William street.
ISAAC FRYER, 271 Pearl street.

Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.

Treasurer:
THOMAS P. CUMMINGS, 74 Beaver street.

Trustees:
Henry Fisher
Edward Haight
James Warren
Richard Sill
Charles P. Burdett
John Wight
Elizur Ward
Joseph M. Browning
Walter T. Welchman
John G. Ambler
Charles Tronton
George McLaughlin
John R. Lewis

Counselors:
Rev. W A Mulenburgh, DD
B I Haight, DD
H J Whitehouse, DD
Charles H Halsey
Rev. T H Taylor, DD
J H Price, DD
Gregory T Bedell
Benjamin Evans

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless rare arages are paid, except at the op. of iont the proprietor.